

# REMEDY

Against

## Satans Device

O R,

SALVE for { Believers } & { Souldiers }  
{ Unbelievers }

Being a Companion for those that are lost out of Christ; That fliehe or neglect Ordinances; a pretence of living above (that are good Spiritualls) or decaying; That are Tempted, Persecuted; Afflicted, or Opposed; That have doubts that want Assurance, &c.

By THOMAS BROOKES, a loving Souldier unto God, and the faith of his People, of the glorious Gospel of Christ, as *Margaret's Fifth-Hundred*.

The Third Edition Corrected and Enlarged.

Put on the whole Armour of God, that ye may be able to stand against the WILES of the Devil, Ephes. 6. 11.

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June 1891

received sundry second hand  
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*The Epistle Dedicatory.*

To his most dear and  
precious ones;

*The Sons and Daughters of  
the most High God, over whom  
the Holy Ghost hath made  
him a Watchman.*

*Beloved in our Dearest Lord;*

**C**H R I S T, the Scripture,  
your owne Hearts, and  
Satanes Devices, are the  
foure prime things that  
should be first and most studied  
and searched; if any cast off the

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If a Minister  
had as many  
eyes as *Argus*,  
to watch; as  
many heads  
as *Typhew*, to  
dispose, and as  
many hands  
as *Briareus*, to  
labour, hee  
might finde  
Employment  
enough for  
them all.

study of these, they cannot be safe  
here, nor happy hereafter. 'Tis  
my work as a Christian, but much  
more as I am a *watchman*, to do my  
best, to discover the fulnesse of  
Christ, the emptinesse of the Crea-  
ture, and the snares of the great  
deceiver; which I have endeavou-  
red to doe (in the following Dis-  
course) according to that measure  
of grace which I have received  
from the Lord God once accepted  
a handfull of meal for a sacrifice;  
and a gripe of Goats haire for an  
oblation; and I know that you  
have not so learned the Father, as  
to despise the day of small things.  
*Beloved*, Satan being fallen from  
light to darkness, from felicity to  
misery, from heaven to hell, from  
an Angel to a Devil, is so full of  
malice & envy, that he will leave  
no means unattempted, whereby  
he may make all others eternally  
miserable with himself; he being  
shut out of Heaven, and shut up  
under the chains of darknesse till the  
judgment of the great day, makes use  
of

## The Epistle Dedicatory.

of all his power and skill, to bring all the Sons of men into the same condition, & condemnation with himself. Satan hath cast such sinfull seed into our soules, that now he can no sooner tempt, but we are ready to assent; he can no sooner have a plot upon us, but he makes a conquest of us; if he doth but shew men a little of the beauty and bravery of the world, how ready are they to fall down, and worship him.

What ever sin the heart of man is most prone to, that the Devill will help forward. If *David* be proud of his people, Satan will provoke him to number them, that he may be yet prouder. If *Peter* be slavishly fearfull, Satan will put him upon rebuking and denying of Christ, to save his owne skin. If *Ababs* Prophets be given to flatter, the Devill will straight way become a lying Spirit in the mouths of foure hundred of them, and they shall flatter *Abab* to his ruine. If *Judas* will be a Traytor,

2 Sam. 24.

Mat. 16.  
v. 23.  
26. Ch. 69.  
ult.

1 Kings 22.

John 13. 2.

## The Epistle Dedicatory.

Acts 5. 3.

Satan will quickly enter into his heart, and make him sell his Master for money, which some Heathens would never have don. If *Ananias* will lye for advantage, *Satan* will fill his heart that he may lye (with a witness) to the Holy Ghost.

Prov. 30. 9.

Satan loves to sail with the wind, and to suite mens temptations to their conditions, and inclinations; if they be in prosperity, he will tempt them to deny God; if they be in adversity, he wil tempt them to distrust God; if their knowledg be weak, he will tempt them to have low thoughts of God; if their conscience be tender, he wil tempt to scrupulosity; if large, to carnal secularity; if we be bold-spited, he will tempt to presumption; if timorous, to desperation; if flexible, to inconstancy; if stiffe, to impenitency, &c.

From the power, malice, and skill of Satan, doth proceed all the soule-killing plots, devices, stratagems, and machinations, that be in the world. Severall Devices  
he

## The Epistle Dedicatory.

he hath to draw soules to sin, and severall Plots he hath to keepe soules from all holy and heavenly Services; and severall Strata-gems he hath, to keep soules in a mourning, staggering, doubting, and questioning condition. He hath severall Devices, to destroy the great, and honourable, the wise, and learned; the blind, and ignorant; the rich, and the poor; the reall, and the nominall Saints, &c. One while he will refrain from tempting, that we may think our selves secure, and neglect our Watch; another while he will seem to flie, that he may make us proud of the victory; one while he will fix mens eyes more on others sins, then their owne, that he may puffe them; another while he will fix their eyes more on others graces then their own, that he may overwhelm them, &c. A man may as well tell the Stars, and number the sands of the Sea, as reckon up all the Devices of Satan; yet those which are most considerable,

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considerable, and by which be doth most mischief to the precious soules of men, are in the following Treatise discovered, & the Remedies against them prescribed.

*Beloved*, I think it necessary to give you and the world a faithful account of the Reasons, moving me to appear in Print, in these dayes, wherein we may say there was never more writing, and yet never lesse practising, and they are these that follow, &c.

### 1 Reason.

First, Because Satan hath a greater influence upon men, and higher advantages over them (having the wind and the hill as it were) then they think he hath, and the knowledge of his high advantages, is the high way to disappoint him, and to render the soule strong in resisting, and happy in conquering, &c.

### 2 Reason.

Your importunity, and the importunity of many other precious Sons of *Sion*, hath after much striving with God, my owne heart, and others, made a conquest of  
me

## *The Epistle Dedicatory.*

me and forced me to doe that at last, which at first was not a little contrary to my inclination, and resolution, &c.

The strange opposition that I met with from Satan, in the study of this following Discourse, hath put an edge upon my spirit, knowing that Satan strives mightily, to keep those things from seeing the light, that tend eminently to shake and break his Kingdome of darknesse, and to lift up the Kingdome, and glory of the Lord Jesus Christ, in the souls and lives of the Children of men, &c.

Its exceeding usefullnesse to all sorts, ranks, and conditions of men in the world; here you have salve for every sore, and a Plaister for every Wound, and a Remedy against every disease; especially against those that tend most to the undoing of soules, and to the ruine of the State, &c.

I know not of any one, or other that have writ of this Subject; all that I have ever seen, have

### *3 Reason.*

Pirates make the strongest & the hottest opposition against those Vessells that are most richly laden: So doth Satan that arch Pirate, against those Truths that have most of God, Christ, and Heaven in them.

### *4 Reason.*

### *5 Reason.*

## The Epistle Dedicatory.

I have only toucht upon this string, which hath been no small provocation to me, to attempt to doe something this way, that others, that have better heads and hearts, may be the more stirred to improve their Talents, in a further discovery of Satans Devices, and in the making knowne of such choice Remedies, as may inable the soules of men to triumph over all his Plots and Stratagems, &c.

6 Reason.

I have many precious friends in severall Countries, who are not a little desirous, that my pen may reach them, now my voyce cannot. I have formerly been, by the help of the mighty God of Jacob, a weake Instrument of good to them, and cannot but hope, and believe, that the Lord will also blesse these labours to them, they being (in part) the fruit of their desires, and prayers, &c.

7 Reason.

Lastly, not knowing how soon my Glasse may be out, and how soon I may be cut off by a hand of death, from all opportunities of doing

## *The Epistle Dedicatory.*

doing further service for Christ, or your soules in this world, I was willing to sow a little handfull of spirituall seed among you; that so, when I put off this earthly Tabernacle, my love to you, and that dear remembrance of you, which I have in my soule, may strongly engage your minds and spirits, to make this Book your Companion; and under all externall, or internall changes, to make use of this heavenly salve, which I hope, will by the blessing of the Lord, be as effectuall for the healing of all your Wounds, as their looking up to the brazen Serpent, was effectual to heale theirs that were bit, and stung with fiery Serpents. I shall leave this Book with you, as a Legacy of my dearest Love, desiring the Lord to make it a far greater, and sweeter Legacy, then all those carnall Legacies are, that are left by the high and mighty ones of the earth, to their nearest and dearest relations, &c.

Beloved,

## *The Epistle Dedicatory.*

Beloved, I would not have affection carry my pen too much beyond my intention ; therefore only give me leave to signifie my desires for you, and my desires to you, and I shall draw to a close.

Ephes. 3.

Vers. 17.

Vers. 18.

Vers. 19.

Collof. 1. 10.

Vers. 11.

2 Cor. 13. 7.

Phil. 1. 9.

My desires for you are, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love ; May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height : And to know the love of Christ that passeth knowledge ; that ye might be filled with all the fullnesse of God. And that ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and increased in the knowledge of God, Strengthened with all might, according to his glorious power, unto all patience, and long-suffering with joyfullnesse. That ye doe no evill. That your love may abound yet more and more in Knowledge, and in all Judgement.

## The Epistle Dedicatory.

ment. That yee may approve things  
that are excellent, that ye may be sin-  
cere, and without offence till the day  
of Christ. And that our God would  
count you worthy of this calling, and  
fulfil all the good pleasure of his good-  
nesse, and the worke of Faith with  
power. That the name of our Lord Je-  
sus Christ may be glorified in you,  
and ye in him, according to the grace  
of our God, and the Lord Jesus Christ.  
And that you may be eminent in  
Sanctity; Sanctity being Zions  
glory, that your hearts may be  
kept upright, your judgements  
sound, and your lives unblamable.  
That as you are now my joy, so in  
the day of Christ you may be my  
Crown; that I may see my labours  
in your lives, that your conversa-  
tion may not be earthly, when the  
things you hear are heavenly;  
but that it may be as becomes the  
Gospel. That as the Fishes which  
live in the salt Sea, yet are fresh;  
so you, though you live in an un-  
charitable world, may yet be cha-  
ritable and loving. That ye may  
like

Vers. 10.

2 Thess. 1. 11.

Vers. 12.

Psal. 93. 5.

## The Epistle Dedicatory.

like the Bee, suck honey out of every Flower; That ye may shine in a Sea of troubles, as the Pearl shines in the skie, though it grows in the Sea; That in all your trials, you may be like the stone in *Thracia*, that neither burneth in the fire, nor sinketh in the water. That ye may be like the Heavens, excellent in substance, and beautifull in appearance; that so you may meet me with joy, in that day, wherein Christ shall say to his Father, *Loe, here am I, and the children that thou hast given me.*

My desires to you are, That you would make it your businesse to study Christ, his Word, your own Hearts, Satans Plot, and Eternity, more then ever; that ye would endeavour more to be inwardly sincere, then outwardly glorious; to live, then to have a name to live. That ye would labour with all your might, to be thankful under Mercies, and faithfull in your Places, and humble under Divine Appearances, and fruitfull under precious

## *The Epistle Dedicatory.*

precious Ordinances; that as your means and mercies are greater then others, so your account before God may not prove worse then others. That ye would pray for me, who am not worthy to be named among the Saints, that I may be a precious Instrument in the hand of Christ, to bring in many soules unto him, and to build up those that are brought in, in their most holy faith; and that Utterance may be given to me, that I may make known all the wil of God. That I may be sincere, faithful, frequent, fervent, and constant in the work of the Lord, and that my labour be not in vaine in the Lord; That my labours may be accepted of the Lord, and his Saints, and I may daily see the travell of my soule, &c.

2 Cor. 17.

23, 24, 25,

26, 27, 28.

But above all, pray for me, that I may more and more find the power and sweet of those things upon my own heart, that I give out to you and others; and that my soule be so visited with strength

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from

## *The Epistle Dedicatory.*

from on high, that I may live up fully, and constantly to those truths that I hold forth to the world; and that I may be both in Life and Doctrine, a burning and a shining light; That so, when the Lord Jesus shall appear, I may receive a Crown of glory, which he shall give to me in that day, and not only to me, but to all that love his appearing, &c.

For a close, remember this, that your life is short, your duties many, your assistance great, and your reward sure; therefore faint not, hold on, and hold up in wayes of well doing, and heaven shall make amends for all.

I shall now take leave of you, when my heart hath by my hand subscribed that I am,

*Your loving Pastor under Christ,  
according to all Pastorall affe-  
ctions, and engagements  
in our dearest Lord.*

THOMAS BROOKS.



# A WORD TO THE READER.

Dear Friend !

**S**OLOMON bids us buy  
the Truth, but doth not tell  
us what it must cost, be-  
cause we must get it, though  
it be never so dear; we must love it  
both shining and scorching; every  
parcell of truth is precious, as the fi-  
lings of gold; we must either live  
with it, or dye for it; as Ruth said  
to Naomi, Whither thou goest, I  
will goe, and where thou lodgest,  
I will lodge, & nothing but death  
shall part thee and me; so must gra-  
cious spirits say, where truth goes, I

B 2

will

Prov. 23: 23.

Multitudo  
ribetum  
tem, oderni  
tedarguentem.

Ruth 1. 16,  
17.

## A Word to the Reader.

*Si veritas est  
causa discordia,  
morari possum is  
certe non possum.*  
Jerome.

*Psal. 119.  
111.*

*Mat. 5. 18.*

*Veritas vincit  
Truth at last  
Triumphs.*

will goe, and where truth lodges, I will lodge, and nothing but death shall part me and truth. A man may lawfully sell his House, Lands, and Jewells, but truth is a Jewell that exceeds all price, and must not be sold. 'Tis our Heritage; Thy Testimonies have I taken as an Heritage for ever; 'tis a Legacy that our forefathers have bought with their bloods, which should make us willing to lay downe any thing, and to lay out any thing, that we may with the wise Merchant in the Gospel, purchase this precious Pearle, which is more worth then Heaven and Earth, and which will make a man live happily, dye comfortably, and reign eternally.

And now if thou pleaseſt, read the Worke, and receive this counsell from mee.

First, Thou must know that every man cannot be excellent, that yet may be usefull. An Iron key may unlock the doore of a golden Treasure, yea, (ferrum potest quod aurum non potest) Iron can doe some things that Gold cannot, &c.

Secondly,

## A Word to the Reader.

Secondly, Remember, 'tis not hasty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the souls. 'Tis not the Bees touching of the Flower that gathers Honey, but her abiding for a time upon the flower, that draws out the sweet. 'Tis not he that reads most, but he that meditates most, that will prove the choicest, sweetest, wisest, and strongest Christian, &c.

Thirdly, Know, that 'tis not the knowing, nor the talking, nor the reading man, but the doing man, that at last will be found the happiest man; If you know these things, blessed and happy are you, if you doe them. Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my father that is in Heaven. Judas called Christ Lord, Lord, and yet betrayed him, and is gone to his place; ah! how many Judasses have we in these dayes, that kisse Christ, and yet betray Christ; that in their words professe him, but

'Tis a Law among the Perfes in India, to u's p'meditation in what they are to doe, that if it be bad, to reject it, if good, to act it.

John 13. 14.

Mat. 7. 21.

'Twas a good saying of Justin Martyr,  
Non in verbis sed in factis res nostra religionis consistit.

## A Word to the Reader.

The Heathen  
Philosopher  
(*Seneca*) liked  
not such as  
are (*semper  
victus*) always  
about to live  
better, but ne-  
ver begin.

God loves  
(saith *Luther*)  
*Curistas*, not  
*Quaristas*, the  
Ruiner, not  
the Questioner.

*Pacanius* hath  
anelegant say-  
ing, *I hate*  
(saith he) *the*  
*men that are*  
*idle in deed,*  
*and philosophi-*  
*call in word,*  
*Sec.*

*in their works deny him; that bow  
their knee to him, and yet in their  
hearts despise him; that call him Je-  
sus, and yet will not obey him for  
their Lord.*

Reader, If it be not strong upon thy  
heart to practice what thou readeſt,  
to what end doſt thou read, to encrease  
thy owne condemnation? If thy light  
and knowledge be not turned into pra-  
ctice, the more knowing man thou art,  
the more miserable man thou wilt be  
in the day of recompence; thy light and  
knowledge will more torment thee then  
all the Devils in hel. Thy knowledge  
will be that rod that will eternally laſh  
thee, and that Scorpion that will for  
ever bite thee, and that worm that wil  
everlaſtingly gnaw thee; therefore  
read, and labour to know, that thou  
mayeſt doe, or else thou art undone for  
ever. When *Demosthenes* was asked  
what was the first part of an Orator,  
what the second, what the third, he  
answered, *action*; the same may I say,  
if any should aske me what is the first,  
the second, the third part of a Chri-  
stian? I must answer, *action*; at that  
man

## A Word to the Reader.

man that reads that he may know; and that labours to know, that he may doe, will have two Heavens; a Heaven of Joy, Peace, and Comfort on earth, and a Heaven of glory, and happinesse after death.

Fourthly, and lastly, if in thy reading thou wilt cast a serious eye upon the Margent, thou wilt finde many sweet and precious Notes, that will oftentimes give light to the things thou readeest, and pay thee for thy pains with much comfort and profit; So desiring that thou may'st find as much sweetnesse and advantage in reading this Treatise, as I have found (by the overshadowings of Heaven) in the studying and writing of it, I recommend thee to God, and to the word of his grace, which is able to build thee up, & to give thee an Inheritance among them which are sanctified. And rest

Acts 20. 32.

Reader,

Thy Soules Servant in every  
office of the Gospel,

THOMAS BROOKS.

A. Worded the first

...the first ...  
...the first ...  
...the first ...

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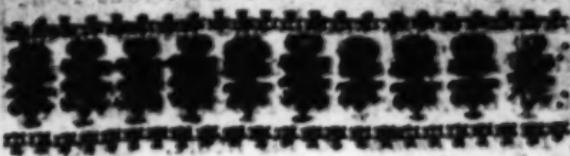


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PRECIOUS  
REMEDIES

Against SATANS  
DEVICES.

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2 CORINTH. 2. II.

*Let Satan should get an advantage  
of us : for we are not ignorant  
of his Devices.*

**I**N the fifth Verse, the Apostle  
shewes, that the incestuous  
person had by his incest sad-  
ded those precious soules  
that God would not have  
saddened : Soules that walk sinfully are *Ha-  
zaels* to the godly, and draw many sighes  
and tears from them. *Jeremy* weeps in  
secret for *Judah's* sins, and *Paul* cannot  
speak of those *Belly-Gods* with dry eyes.  
*Phil.*

## Precious Remedies

*Exhortation  
to the  
penitent*

*Psalm 119. 136.  
158.*

*Acts and Mon.  
fol. 1392.*

*Debat for de  
debat gaudet  
Verone.*

*Phil. 3. 18. And Lot's righteous soule was burdened, vexed, and racked by the filthy Sodomites, 2 Pet. 2. 7, 8. Every sinful Sodomite was a Hazael to his eyes, a Hadadrimmon to his heart. Gracious soules use to mourn for other mens sins as well as their owne, and for their soules and sins, who make a mock of sin, and a jest of damning their owne soules. Guilt or grief is all that gracious souls get by communion with vain soules.*

*In the sixth Verse, he shewes, that the Punishment that was inflicted upon the incestuous person, was sufficient, and therefore they should not refuse to receive him, who had repented, and sorrowed for his former faults and follies. 'Tis not for the honour of Christ, the credit of the Gospel, nor the good of soules, for Professors to be like those bloody wretches, that burnt some that recanted at the stake, saying that they would send them out of the world whiles they were in a good mind.*

*In the 7, 8, 9, and 10 Verses, the Apostle stirs up the Church to forgive him, to comfort him, and to confirm their love towards him, lest he should be swallowed up with over-much sorrow, Satan going about to mix the detestable darnell of desperation, with the godly sorrow of a pure penitent heart. It was a sweet saying of one, *Let a man grieve for his sin, and then**

*joy*

## Against Satans Devices.

joy for his grief; That sorrow for sin that keeps the soule from looking towards the Mercy-seat, and that keeps Christ and the soule asunder, or that shall render the soul unfit for the Communion of Saints, is a sinfull sorrow.

In the 11 Verse, he layes downe another reason to work them to shew pity and mercy to the penitent sinner, that was mourning and groaning under his sin and misery, i. e. *Lest Satan should get an advantage of us, for we are not ignorant of his Devices.* A little for the opening of the words.

*Lest Satan should get an advantage of us*; lest Satan over-reach us. The Greek word signifieth to have more then belongs to one; the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily Merchant, that devoureth not widowes houses, but most mens soules.

*For we are not ignorant of Satans Devices*, or Plots, or Machinations, or Stratagems; he is but a titular Christian, that hath not personall experience of Satans Stratagems, his set and composed Machinations, his artificially-moulded methods, his plots, darts, depths, whereby he outwitted our first Parents, and fits us a penny-worth skill, as he sees reason.

The

ΠΛΑΝΗΤΗΔΟΣ  
ΜΩ.

Νομίζων.

The maine Observation that I shall draw from these words, is this :

*Doctrine.*

*That Satan hath his severall Devices to deceive, intangle, and undoe the soules of men.*

I shall,

- 1 Prove the Point.
- 2 Shew you his severall Devices. And
- 3 The Remedies against his Devices.
- 4 How it comes to passe, that he hath so many severall Devices to deceive, intangle, and undoe the soules of men.
- 5 I shall lay downe some Propositions concerning Satan, and his Devices.

For the proof of the Point, take these few Scriptures. *Ephes. 6. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.* The Greek word that is here rendred *wiles*, is a notable emphaticall word.

*Meditations.*

1 It signifies such snares as are laid behind one, such treacheries as come upon ones back at unawares. It notes the methods or way-layings of that old subtile Serpent, who, like *Pans* Adder in the path, bitteth the heeles of Passengers, and thereby transfuseth his venome to the head and heart. The word signifies an ambushment, or Stratagem of War, whereby the enemy

## Against Satans Devices.

enemy sets upon a man *ex insidiis*, at un-  
awares.

2 It signifies such snares as are set to  
catch one in ones road: A man walks  
in his road, and thinks not of it, on the  
sudden he is catcht by Thieves, or falls in-  
to a pit, &c.

*αἱ μυσταὶ τοῦ  
διδου.*

3 It signifies such as are purposely, ar-  
tificially, and craftily set for the taking the  
prey at the greatest advantage that can be;  
the Greek *μυσταί* being derived from  
*μυστα* and *ιδου*, signifies properly a way-lay-  
ing, circumvention, or going about, as  
they doe which seek after their prey. *Ju-  
lian* by his craft, drew more from the faith,  
then all his persecuting Predecessors could  
doe by their cruelty. So doth Satan more  
hurt in his sheepskin, then by roaring like  
a Lyon.

Take one Scripture more for the proof  
of the Point, and that is in *2 Tim. 2. ult.*  
*And that they may recover themselves  
out of the snare of the Devill, who are taken  
captive by him at his will.* The Greek  
word that is here rendred *recover them-  
selves*, signifies to awake themselves; the  
Apostle alludeth to one that is asleep, or  
drunk, who is to be awaked and restored  
to his senses; and the Greek word that is  
here rendred *taken captive*, signifies to be  
taken alive; the word is, properly, a war-  
like word, and signifies to be taken alive,

*ἀναστῆναι.*

*ἐν ζῳή.*

as Souldiers are taken alive in the wars, or as Birds are taken alive, and insnared in the Fowlers net. Satan hath snares for the wise, and snares for the simple, snares for hypocrites, and snares for the upright; snares for generous soules, and snares for timorous soules, snares for the rich, and snares for the poore, snares for the aged, and snares for youth, &c. Happy are those soules that are not taken and held in the snares that he hath laid.

Take one proof more, and then I will proceed to the opening of the Point, and that is in Revel. 2. 24. *But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not knowne the depths of Satan, as they speake, I will put upon you no other burden, but to hold fast till I come.* Those poor souls called their Opinions the depths of God, when indeed they were the depths of Satan. You call your Opinions depths, and so they are, but they are such depths as Satan hath brought out of hell, they are the whisperings and hissings of that Serpent, not the Inspirations of God.

Now the second thing that I am to shew you, is his severall Devices, and herein I shall first shew you the severall Devices that he hath to draw the soule to sin; I shall instance in these twelve, which may bespeak our most serious consideration.

His

Parents in loc.  
1 Tim. 4. 1.

{ His first Device to draw  
the soule to Sin, is,

**T**O present the bait, and hide the hook;  
to present the golden Cup, and hide  
the poyson; to present the sweet, the  
pleasure, and the profit that may flow in  
upon the soule, by yielding to sin, and by  
hiding from the soule the wrath and mi-  
sery that will certainly follow the com-  
mittings of sin. By this Device he took  
our first Parents, *Gen. 3. 4, 5.* And the  
*Serpent said unto the woman, yee shall not  
surely dye. For God doth know, that in the  
day yee eat thereof, then your eyes shall be  
opened, and yee shall be as Gods, knowing  
good and evill.* Your eyes shall be opened,  
and you shall be as Gods, here is the bait,  
the sweet, the pleasure the profit, Oh !  
but he hides the hook, the shame, the  
wrath, and the losse that would certainly  
follow.

There is an opening of the eyes of the  
mind to contemplation and joy, and there  
is an opening of the eyes of the body to  
shame and confusion. He promiseth them  
the former, but intends the latter, and so  
cheats them, giving them an Apple in ex-  
change for Paradise, as he deales by thou-  
sands now adayes. Satan with ease puts  
fallacies

1 Device.

So to reduce  
D. Taylor, Mar-  
tyryst they pro-  
mised him not  
onely his par-  
don, but a Bi-  
shoprick. *AHz  
and Mon. fol.  
1386.*

*Inest peccatum  
cum delectatione :  
regnat si consen-  
seris. August.  
in Psal. 50.*

*This world as  
last shall be  
burne for a  
Witch, saith  
one.*

*Mali amando  
res noxios sunt  
miseri, habendo  
miseriores.*

*August. in Psal.  
26. Many are  
miserable by  
loving hurt  
full things, but  
they are more  
miserable by  
having them.*

*Men had need  
pray with Ber  
nard, Da Domi  
ne ut sic posside  
amus tempora  
lia ut non per  
damus aterna.  
Grant us Lord  
that we may  
so partake of  
temporall fe  
licity, that we  
may not loose  
eternall.*

fallacies upon us, and then, by his golden baits, leads us, and leaves us in a fooles Paradise; he promises the soule honour, pleasure, and profit, &c but payes the soule with the greatest contempt, shame, and losse that can be; by a golden bait he laboured to catch Christ, *Mar. 4. 8, 9.* he shewes him the beauty and the bravery of a bewitching world, which doubtlesse would have taken many a carnall heart; but here the Devills fire fell upon wet tinder, and therefore took not; these tempting objects did not at all win upon his affections, nor dazle his eyes; though many have eternally died of the wound of the eye, and fallen for ever by this vile strumpet the world, who by laying forth her two faire breasts of profit and pleasure, hath wounded their soules, and cast them downe into utter perdition: She hath by the glittering of her pomp and preferment, slain millions; as the Serpent *Scytale*, which when she cannot overtake the fleeing Passengers, doth, with her beautifull colours, astonish and amaze them, so that they have no power to passe away, till she have stung them to death. Adversity hath slaine her thousand, but Prosperity her ten thousand.

## Against Satans Devices.

Now the Remedies against  
this Device of the De-  
vill, are these.

**F**irst, Keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; for this you have, *Rom. 12. 9: Abhor that which is evil, cleave to that which is good*; when we meet with any thing extremely evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is there rendered *abhor*, is very significant, it signifies to hate it as hell it selfe, to hate it with horror.

*Anselm* used to say, *That if he should see the shame of sin on the one hand, and the paines of hell on the other, and must of necessity chuse one, he would rather be thrust into hell without sin, then goe into heaven with sin*; so great was his hatred and detestation of sin. 'Tis our wisest and our safest course to stand at the furthest distance from sin, not to goe neer the house of the Harlot, but to flie from all appearance of evil. The best course to prevent falling into the pit, is to keep at the greatest distance; he that will be so bold as to attempt to dance upon the brink of the

### 1 Remedy.

*ἀποστρέφω.*  
The simple Verb imports extreme detestation, which is aggravated by the Composition. *Christ*

*Prov. 5. 3.*

*1 Thess. 5. 22.*

'Twas a Divine saying of a Heathen,  
That if there were no God to  
punish him, no Devil to torment  
him, no hell to burne him, no  
man to see him, yet wou'd he  
not sin for the ugliness and filthiness of sin,  
and the grief of his owne Conscience.  
Seneca.

Sin is like those Diseases that are call'd by Physitians, *Corruptio totius substantia.*

Pit, may find by wofull experience, that 'tis a righteous thing with God, that he should fall into the pit. *Joseph* keeps at a distance from sin, and from playing with *Satans* golden baits, and stands; *David* drawes near, and playes with the bait, and falls, and swallowes bait and hook with a witnesse. *David* comes neer the snare, and is taken in it, to the breaking of his bones, the wounding of his conscience, and the losse of his God.

Sin is a Plague, yea, the greatest and most infectious Plague in the world, and yet, ah! how few are there that tremble at it, that keep at a distance from it? *1 Cor. 5. 6.* Know ye not that a little leaven leaveneth the whole lump? As soon as one sin had seised upon *Adams* heart, all sin entred into his soule, and over-spread it. How hath *Adams* one sin spread over all mankind? *Rom. 5. 12.* Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. Ah! how doth the Fathers sin infect the Child, the Husbands infect the Wife, the Masters the Servant? The sin that is in one mans heart, is able to infect a whole world, 'tis of such a spreading and infectious nature.

The Rory of the *Italian*, who first made his Enemy deny God, and then stab'd him, and so at once murdered both body and

and soule, declares the perfect malignity of sin; and Oh that what hath been spoken upon this head, may prevaile with you, to stand at a distance from sin.

The Second Remedy, is,

**T**O consider that sin is but a Bitter-Sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame, sorrow, horror, and terrour will come in the room thereof. *Job 20. 12, 13, 14. Though wickednesse be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowells is turned, it is the gall of Asps within him.* Forbidden profits and pleasures are most pleasing to vaine men, who count madrielle mirth, &c. Many long to be meddling with the murdering morsells of sin, which nourish not, but rent and consume the belly, the soule that receives them. Many eat that on earth, that they digest in-hell; sins murdering morsells will deceive those that devoure them. *Adams Apple* was a bitter-sweet, *Esaus Meale* was a bitter-sweet, the *Israhelites Quail* a bitter-sweet, *Jonathans Honey* a bitter-sweet, and *Adonijahs dainties* a bitter-sweet: After the meale is ended, comes the reckoning: Men must not

2 Remedy.

When the golden bait is cast forth to catch us, we must say as *Demosthenes* the Orator did, of the beautifull *Laïs*, when he was asked an excessive sum of money to behold her, *I will not buy repentance so dear, I am not so ill a merchant as to sell eternall for temporall.*

If Intemperance could afford more pleasure than Temperance,

should have  
been more  
happy, then  
Adam in Para-  
dise.

think to dance and dine with the Devil,  
and then to sup with *Abraham, Isaac, and  
Jacob* in the Kingdome of Heaven; to feed  
upon the poyson of Asps, and yet that the  
Vipers tongue shall not slay them.

*Pluralk.*

When the Asp stings a man, it doth first  
tickle him so as it makes him laugh, till the  
poyson by little and little gets to the heart,  
and then it paines him more then ever it  
delighted him: So doth sin, it may please  
a little at first, but it will paine the soule  
with a witnesse at last; yea, if there were  
the least reall delight in sin, there could  
be no perfect hell, where men shall most  
perfectly be tormented with their sin.

*The Third Remedy a-  
gainst this Device  
of Satan, is,*

*3 Remedy.*

*Isa. 59. 2.*

*Psal. 51. 12.*

*Isa. 59. 8.*

*2 Chron. 15.*

*3. 4.*

*Le. 17. 18.*

*Jer. 5. 25.*

**S**olemnly to consider, That sin will  
usher in the greatest and the saddest  
losses that can be upon our soules; it will  
usher in the losse of that Divine favour  
that is better then life, and the losse of that  
joy that is unspeakable, and full of glory,  
and the losse of that peace that passeth un-  
derstanding, and the losse of those Divine  
influences by which the soule hath been  
refreshed, quickned, raised, strengthened,  
and gladdened; and the losse of many out-  
ward

ward desirable mercies, which otherwise the soule might have injoyed.

It was a sound and savory reply of an English Captain at the losse of Callice, when a proud French-man scornfully demanded, When will you fetch Callice again? replied, \* *When your sins shall weigh downe ours.* Ah England! my constant Prayer for thee is, that thou mayest not sin away thy mercies into their hands, that cannot call mercy mercy, and that would joy in nothing more then to see thy sorrow and misery, and to see that hand to make thee naked, that hath cloathed thee with much mercy and glory.

\* *Quando peccata vestra, erunt destituta graviora.*

*The Fourth Remedy against this Device of Satan, is,*

Seriously to consider, That sin is of a very deceitfull and bewitching nature; sin is from the greatest deceiver, 'tis a child of his owne begetting, 'tis the ground of all the deceit in the world, and 'tis in its owne nature exceeding deceitfull. *Heb. 3. 13. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfullnesse of sin.* It will kisse the soule, and pretend faire to the soule, and yet betray the soul for ever;

*4 Remedy.*

In *Sardis* there grew an Herb called *Appium Sardis*, that would make a man ly laughing when he was deadly sick. Such is the operation of sin.

Prov. 5. 22,  
23.

Which occasioned *Chrysolome* to say, when *Eudoxia* the Empress threatened him, Go tell her ( *Nil nisi Peccatum timeo* ) I fear nothing but sin.

*Vale lumen & misericordia*  
*Ambrosio*

it will with *Dalilah* smile upon us, that it may betray us into the hands of the Devil, as she did *Sampson* into the hands of the *Philistines*. Sin gives Satan a power over us, and an advantage to accuse us, and to lay claim to us, as those that wear his badge; 'tis of a very bewitching Nature, it bewitches the soule where 'tis upon the Throne, that the soule cannot leave it, though it perish eternally by it. Sin so bewitches the soule, that it makes the soule call evil good, and good evil, bitter sweet, and sweet bitter, light darknesse, and darknesse light; and a soule thus bewicht with sin, will stand it out to the death, as the swords point with God; let God strike, and wound, and cut to the very bone, yet the bewitched soule cares not, fears not, but will still hold on in a course of wickednesse, as you may see in *Pharaoh*, *Balaam*, and *Judas*; tell the bewitched soule, that sin is a Viper that will certainly kill when 'tis not killed; that sin often kills secretly, insensibly, eternally, yet the bewitched soule cannot, nor will not cease from sin.

When the Physicians told *Theodosius* that except he did abstain from drunkennesse, and uncleannesse, &c. he would loose his eyes, his heart was so bewicht to his sins, that he answered, *Then farewell sweet light*; he had rather loose his eyes then leave his sins: So a man bewicht with

with sin, had rather loose God, Christ, Heaven, and his owne soule, then part with his sin. O therefore for ever take heed of playing, or nibling at Satans golden baites.

*The Second Device of Satan to draw the soule to Sin, is,*

**B**Y painting sin with vertues colours; 2 Device.  
Satan knowes, that if he should present sin in its owne nature and dresse, the soule would rather flye from it, then yield to it, and therefore he presents it unto us, not in its owne proper colours, but painted and gilded over with the name and shew of vertue, that we may the more easily be overcome by it, and take the more pleasure in committing of it. Pride, he presents to the soule under the name and notion of neatnesse and cleanness; and Covetousnesse (which the Apostle condemns for Idolatry) to be but good Husbandry, and Drunkennesse to be good fellowship, and riotousnesse under the name and notion of liberality, and wantonnesse as a trick of youth, &c.

Now the Remedies against  
this Device of Satan,  
are these.

1 Remedy.

**F**irst, Consider that sin is never a whit the lesse filthy, vild, and abominable, by its being coloured and painted with vertues colours. A poysonous Pill is never a whit the lesse poysonous, because 'tis gilded over with gold; nor a Wolfe is never a whit the lesse a Wolfe, because he hath put on a Sheeps skin; nor the Devil is never a whit the lesse a Devil, because he appears sometimes like an Angel of light: So neither is sin any whit the lesse filthy, and abominable, by its being painted over with vertues colours.

The Second Remedy a-  
gainst this Device  
of Satan, is,

2 Remedy.

*Utriusque sunt  
vicia que viri-  
ta specie ce-  
lentur. Ierome.*

**T**hat the more sin is painted forth under the colour of virtue, the more dangerous it is to the soules of men; this we see evident in these dayes, by those very many soules that are turned out of the way that is holy, ( and in which their soules have had sweet and glorious communion

munion with God) into wayes of highest vanity and folly, by Satans neat colouring over of sin, and painting forth vice under the name and colour of virtue. This is so notoriously knowne that I need but name it; the most dangerous Vermin is too often to be found under the fairest and sweetest Flowers, and the fairest Glove is often drawne upon the fowlest hand, and the richest Robes are often put upon the filthiest bodies: So are the fairest and sweetest names upon the greatest, and the most horriblest vices and errors that be in the world; ah! that we had not too many sad proofs of this amongst us.

*The Third Remedy against  
this Device of Sa-  
tan, is,*

**T**O look on sin with that eye, which within a few houres we shall see it. Ah soules! when you shall lye upon a dying bed, and stand before a Judgement seat, sin shall be unmaskt, and its dresse and robes shall then be taken off, and then it shall appear more vile, filthy, and terrible then hell it selfe; then that which formerly appear'd most sweet, will appear most bitter, and that which appear'd most beautifull, will appear most ugly, and most

Thus the *Illuminatus* (as they called themselves) a pestilent Sect in *Arragon*, professing and affecting in themselves a kind of Angelicall purity, fell suddenly to the justifying of bestiality, as many have done in these dayes.

**3 Remedy.**  
*Tacitus* speaks of *Tiberius*, that when his sins did appear in their owne colour, they did so terrifie and torment him, that he presented to the Senate, that he suffered death.

Satan that  
now allures  
thee to sin,  
will ere long  
make thee to  
see that  
(*Peccatum est  
deciduum*) Sin  
is a murdering  
of God, and  
this will make  
thee murder  
two at once,  
thy soule and  
thy body, un-  
lesse the Lord  
in mercy  
holds thy  
hand.

which appear'd most delightfull, will then  
appear most dreadfull to the soule. Ah! the  
shame, the paine, the gall, the bitter-  
nesse, the horror, the hell, that the sight  
of sin, when its dresse is taken off, will raise  
in poor soules. Sin will surely prove evill,  
and bitter to the soule, when its robes are  
taken off. A man may have the Stone,  
who feesles no fit of it. Conscience will  
work at last, though for the present one  
may feel no fit of accusation, *Laban* shew-  
ed himself at parting; sin will h bitter-  
nesse in the latter end, when it shall appear  
to the soule in its owne filthy nature. The  
Devill deales with men, as the *Panther*  
doth with Beasts, he hides his deformed  
head, till his sweet sent hath drawne them  
into his danger; till we have sinned, Satan  
is a Parasite, when we have sinned, he is a  
Tyrant. Ah soules! the day is at hand,  
when the Devill will pull off the paint and  
garnish that he hath put upon sin, and pre-  
sent that Monster sin in such a monstrous  
shape to your soules, that will cause your  
thoughts to be troubled, your countenance  
to be changed, the joynts of your loynes  
to be loosed, and your knees to be dashed  
one against another, and your hearts to be  
so terrified, that you will be ready with  
*Achitophell*, and *Judas*, to strangle, and  
hang your bodies on earth, and your souls  
in hell, if the Lord hath not more mercy

on

on you, then he had on them. Oh! therefore looke upon sin now, as you must looke upon it to all eternity, and as God, Conscience, and Satan will present it to you another day.

*The Fourth Remedy against  
this Device of Satan,  
is,*

**S**olemnly to consider, That even these very sins that Satan paints, and puts new names and colours upon, cost the best blood, the noblest blood, the life-blood, the heart-blood of the Lord Jesus; That Christ should come from the eternall bosome of his father, to a Region of sorrow and death; that God should be manifested in the flesh, the Creator made a Creature; that he that was cloathed with glory, should be wrapped with raggs of flesh; he that filled heaven and earth with his glory, should be Cradled in a manger; that the power of God should flye from weak man, the God of *Israel* into *Egypt*; that the God of the Law should be subject to the Law; the God of Circumcision Circumcised; the God that made the Heavens working at *Iosephs* homely trade; that he that binds the Devills in Chaines, should be tempted; that he whose is the world,

4 Remedy.

*Una guttula  
plurimam valet quam  
celum & terra.  
Luther. l. e.  
One little drop  
(speaking of  
the blood of  
Christ) is more  
worth then  
Heaven and  
Earth.*

*One of the  
Rabbins when  
he read what  
bitter Tor-  
ments the  
Messias should  
suffer, when  
he came into*

the world,  
cryed out,  
*Veniat Messias*  
*ut ego non vi-*  
*deam. i. e.*  
*Let the Messias*  
*come, but let*  
*not me see him.*

*Dionisius* being  
in *Egypt* at  
the time of  
Christs suffer-  
ing, and seeing  
an Eclipse of  
the Sun, and  
knowing it to  
be contrary to  
nature, cryed  
out, ( *Aui*  
*Dem natura*  
*patitur aut*  
*mundi machina*  
*dissolvitur* )  
*Either the God*  
*of Nature suf-*  
*fers, or the*  
*frame of the*  
*world will be*  
*dissolved.*

world, and the fullness thereof, should  
hunger and thirst; that the God of strength  
should be weary, the Judge of all flesh  
condemned, the God of life put to death,  
that he that is one with his Father, should  
cry out of misery, *My God, my God,*  
*why hast thou forsaken me?* That he that  
had the keyes of hell and death at his gir-  
dle, should lye imprison'd in the sepulchre  
of another, having in his life-time, no where  
to lay his head, nor after death, to lay his  
body; that that head, before which the  
Angels doe cast downe their Crownes,  
should be Crowned with Thornes; and  
those eyes, purer then the Sun, put out  
by the darkness of death; those eares,  
which heare nothing but *Hallelujah's* of  
Saints and Angels, to hear the blasphemies  
of the multitude; that face, that was fair-  
er then the Sons of men, to be spit on by  
those beastly wretched *Jewes*; that mouth  
and tongue, that spake as never man spake,  
accused for blasphemy; those hands that  
frely swayed the Scepter of Heaven, nailed  
to the Crosse; those feet like unto fine  
brasse, nailed to the Crosse for mans sins;  
each sense annoyed, His feeling or touch-  
ing with a spear and nailes; his smell with  
stinking savour, being crucified about *Gol-*  
*gatha*, the place of skulls; his tast with  
Vinegar and Gall; his hearing with re-  
proaches; and sight with his mother and  
Disciples

## Against Satans Devices.

Disciples bemoaning him ; his soule comfortlesse, and forsaken ; and all this for those very sins that Satan paints, and puts fine colours upon : Oh ! how should the consideration of this stir up the soule against it, and work the soule to flye from it, and to use all holy means, whereby sin may be subdued, and destroyed.

After *Julius Caesar* was murdered, *Antonius* brought forth his Coat all bloody, and cut, and laid it before the people, saying, *Looke, here you have your Emperours Coat thus bloody, and torne ; whereupon the people were presently in an uproar, and cryed out to slay those murderers, and they took their Tables and stools that were in the place, and set them on fire, and ran to the houses of them that had slaine Caesar, and burnt them : So when we consider that sin hath slaine our Lord Jesus, ah ! how should it provoke our hearts to be revenged on sin, that hath murdered the Lord of glory, and hath done that mischief, that all the Devils in Hell could never have done.*

*'Twas good counsel one gave, Never let goe one of your minds the thoughts of a Crucified Christ : Let these be meat and drink unto you, let them be your sweetness and consolation, your honey, and your desire ; your reading, and your meditation ; your life, death, and resurrection.*

'Tis an excellent saying of Bernard,  
(*Quanto pro nobis vitior tanto nobis charior*) The more vilde Christ made himselfe for us, the more dear he ought to be to us.

*Nolo vivere sine vulnere cum te video vulneratum.*  
*Oh my Gall I on long as I see thy wounds, I will never live without wounds,* said Bernard.

The

*The Third Device that  
Satan hath to draw  
the soule to  
sin, is,*

3 *Device.*

Gen. 19. 10.

**B**Y extenuating and lessening of sin ;  
Ah ! saith Satan, 'tis but a little  
pride, a little worldlinesse, a little unclean-  
nesse, a little drunkenness, &c. As Lot  
said of Zoar, *It is but a little one, and my  
soule shall live ;* alas ! saith Satan, 'tis but  
a very little sin that you stick so at ; you  
may commit it without any danger to  
your soule, 'tis but a little one, you may  
commit it, and yet your soule shall live.

*Now the Remedies against  
this Device of Satan,  
are these.*

1 *Remedy.*

*Draws the ri-  
gid Lawgiver,  
being asked  
why, when sins  
were not  
small, he ap-*

**F**irst, solemnly consider, That those  
sins which we are apt to account  
small, have brought upon men the great-  
est wrath of God ; as the eating of an  
Apple, gathering a few sticks on the Sab-  
bath day, and touching of the Ark ; Oh !  
the dreadful wrath that these sins brought  
downe upon the heads and hearts of men.  
The

The least sin is contrary to the Law of God, the Nature of God, the Being of God, and the Glory of God, and therefore 'tis often punished severely by God; and doe not we see daily the vengeance of the Almighty falling upon the bodies, names, estates, families, and soules of men, for those sins that are but little ones in their eyes. Surely, if we are not utterly left of God, and blinded by Satan, we cannot but see it. Oh therefore! when Satan sayes 'tis but a little one, doe thou say, oh! but those sins that thou callest little, are such that will cause God to raine Hell out of Heaven upon sinners, as he did upon the Sodomites.

pointed death to all? answered, He knew that sinners were not all equal, but he knew they had deserved death. So though the sins of men be not all equal, yet the least of them deserves eternall death.

*The Second Remedy against this Device of Satan, is,*

SERIOUSLY to consider, That the giving way to a lesse sin, makes way for the committing of a greater. He that to avoid a greater sin, will yield to a lesser, ten thousand to one, but God in Justice will leave that soule to fall into a greater: If we commit one sin to avoid another, 'tis just we should avoid neither, we having nor Law nor power in our owne hands, to keep off sin as we please; and we by yielding

2 Remedy.

Psal. 137. 9.  
*Happy shall be  
 he that taketh  
 and dasheth thy  
 little ones  
 against the stones.  
 Hugo's glosse  
 is pious, &c.  
 ( Sic nihil in  
 te Babylonicum )  
 Let there be  
 nothing in thee  
 of Babylon,  
 not onely the  
 growne men, but  
 the little ones  
 must be dashed  
 against the  
 stones; not onely  
 great sins, but  
 little sins must  
 be killed, or they  
 will kill the  
 soule for ever.*

yielding to the lesser, doe tempt the tempter to tempt us to the greater. Sin is of an inroaching nature, it creeps on the soule by degrees, step by step, till it hath the soule to the very height of sin. *David* gives way to his wandring eye, and this led him to those foule sins that caused God to break his bones, and to turne his day into night, and to leave his soule in great darknesse. *Jacob*, and *Peter*, and other Saints have found this true by wofull experience, that the yielding to a lesser sin, hath been the ushering in of a greater; the little Thief will open the doore, and make way for the greater; and the little wedge knockt in, will make way for the greater. Satan will first draw thee to sit with the drunkard, and then to sip with the drunkard, and then at last to be drunk with the drunkard; he will first draw thee to be unclean in thy thoughts, and then to be unclean in thy looks, and then to be unclean in thy words, and at last, to be unclean in thy practises; he will first draw thee to look on the golden wedge, and then to like the golden wedge, and then to handle the golden wedge, and then at last by wicked wayes to gaine the golden wedge, though thou runnest the hazard of loosing God and thy soule for ever; as you may see in *Gebazi*, *Achan* and *Judas*, and many in these our dayes. Sin is never

## Against Satans Devices.

at a stand, *Psal. 1. 1.* first *ungodly*, then *sinners*, then *scorners*; here they goe on from sin to sin, till they come to the top of sin, viz. *To sit in the seat of scorners*; or as 'tis in the Septuagint, (*τὸν λοιμὸν*) to affect the honour of the *Chaire of Pestilence*.

*Austin* writing upon *John*, tells a story of a certain man, that was of an opinion, that the Devil did make the Flye, and not God; saith one to him, if the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living Creatures as well as Flies; true, said he, the Devil did make Worms; but said the other, if the Devil did make Worms, then he made Birds, Beasts, and man; he granted all. Thus, saith *Austin*, by denying God in the Flye, he came to deny God in man, and so deny the whole Creation.

By all this we see, that the yielding to lesser sins, drawes the soule to the committing of greater. Ah! how many in these dayes have fallen, first to have low thoughts of *Scripture* and *Ordinances*, and then to slight *Scripture* and *Ordinances*, and then to make a nose of wax of *Scripture* and *Ordinances*, and then to cast off *Scripture* and *Ordinances*, and then at last, to advance and lift up themselves, and their Christ-dishonouring, and soule-damning opinions, above *Scripture* and *Ordinances*.

D

Sin

An Italian having found his enemy at an advantage, promised him, if he would deny his faith, he would save his life: he to save his life, denied his faith, which having done, he stab'd him, rejoycing that by this he had at one time, taken revenge both on soule and body.

A young man  
being long  
tempted to  
kill his father,  
or ye with his  
mother, or be  
drunk, he  
thought to  
yield to the  
lesser, viz. to  
be drunk, that  
he might be  
rid of the  
greater; but  
when he was  
drunk, he did  
both kill his  
Father, and  
lye with his  
Mother.

Sin gaires upon mans soule by insensible degrees. *Eccles. 10. 13. The beginning of the words of his mouth is foolishnesse, and the end of his talking is mischievous madnesse.* Corruption in the heart, when it breaks forth, is like a breach in the Sea, which begins in a narrow passage, till it eat through, and cast downe all before it. The debates of the soule are quick, and soon ended, and that may be done in a moment that may undoe a man for ever. When a man hath begun to sin, he knowes not where, or when, or how he shall make a stop of sin; usually the soule goes on from evill to evill, from folly, to folly, till it be ripe for eternall misery; men usually grow from being naught, to be very naught, and from very naught, to be stark naught, and then God sets them at naught for ever.

### The Third Remedy

3 Remedy.

Luke 16. 21.

1 Sam. 14. 43.

**A**gainst this third Device that Satan hath to draw the soule to sin, is solemnly to consider, That 'tis sad to stand with God for a trifle; *Dives* would not give a crum, therefore he should not receive a drop; 'tis the greatest folly in the world, to adventure the going to hell for a small matter; *I tasted but a little honey (said Jonathan) and I must dye.* It is a most

most unkind and unfaithfull thing to break with God for a little ; little sins carry with them but little temptations to sin, and then a man shewes most viciousnesse, and unkindnesse, when he sins an a little temptation. 'Tis diuelligh to sin without a temptation, 'tis little lesse then diuelligh to sin on a little occasion; the lesse the temptation is to sin, the greater is that sin. *Sauls* sin in not staying for *Samuel*, was not so much in the matter, but it was much in the malice of it; for though *Samuel* had not come at all, yet *Saul* should not have offered Sacrifice; but this cost him dear, his soule and his Kingdome.

'Tis the greatest unkindnesse that can be shewed to a friend, to adventure the complaining, bleeding, and grieving of his soule upon a light and slight occasion: So 'tis the greatest unkindnesse that can be shewed to God, Christ, and the Spirit, for a soule to put God upon complaining, Christ upon bleeding, and the Spirit upon grieving, by yielding to little sins; therefore, when Satan sayes 'tis but a little one, doe thou answer, that often times there is the greatest unkindnesse shewed to Gods glorious Majesty, in the acting of the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his least enemy.

It was a vexation to King *Lyfmachas*, that his staying to drink one small draught of water, lost him his Kingdome: and so it will eternally vex some soules at last, that for some one little sin, (compared with great transgressions) they haue lost God Heauen, and their soules for ever.

## The Fourth Remedy

## 4 Remedy.

1 Cor. 5. 6.

Caesar was  
stab'd with  
Bodkins.

Pope Adrian  
was choaked  
with a Gnat.

A Scorpion is  
little, yet able  
to sting a  
Lion to death.  
A Mouſe is but  
little, yet kil-  
leth an Ele-  
phant, it he-  
gets up in o-  
ur trunk.

**A**gainst this Device of Satan, is, seri-  
ously to consider, That there is  
great danger, yea many times most dan-  
ger in the smallest sins. *A little leaven  
leaveneth the whole lump*; if the Serpent  
wind in his head, he will draw his whole  
body after. Greater sins doe sooner startle  
the soule, and awaken and rouse up the  
soule to repentance, then lesser sins doe;  
little sins often slide into the soule, and  
breed, and work secretly, and undiscerna-  
bly in the soule, till they come to be so  
strong, as to trample upon the soule, and to  
cut the throat of the soule; there is often  
times, greatest danger to our bodies in the  
least Diseases, that hang upon us, because  
we are apt to make light of them, and to  
neglect the timely use of means for the re-  
moving of them, till they are growne so  
strong, that they prove mortall to us: So  
there is most danger often in the least sins,  
we are apt to take no notice of them, and  
to neglect those heavenly helps, whereby  
they should be weakned and destroyed,  
till they are grown to that strength that  
we are ready to cry out, The Medicine is  
too weak for the Disease; I would pray,  
and I would hear, but I am afraid that sin  
is growne up by degrees to such a head,  
that

that I shall never be able to prevaile over it; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unlesse the power, and free grace of Christ doth act gloriously, beyond my present apprehension, and expectation. The Viper is killed by the little young ones that are nourished and cherished in her belly: So are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their owne bosomes.

*I know not, saith one, whether the maintenance of the least sin, be not worse then the commission of the greatest; for this may be of frailty, that argues obstinacy.* A little hole in the Ship sinks it, a small breach in a sea-bank, carries away all before it; a little stab at the heart kills a man, and a little sin, without a great-deale of mercy, will damne a man.

### The Fifth Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That other Saints have chosen rather to suffer the worst of torments, rather then they would commit the least sin, *i. e.* such as the world accounts: so as you may see in *Daniel*, and his Companions, that would rather chuse to burne, and be cast to the Lions,

D 3

then

The Leopard being great, is poyson'd with a head of Garlick.

The smallest errors prove many times most dangerous

It is as much Treason to coyne pence, as bigger pieces.

One little miscarriage doth in the eyes of the world, overthrow all a Christians

Graces as one cloud doth sometimes overshadow the whole body of the Sin.

5 Remedy.

*Melius mori  
fame quam  
Idolothysis  
vesci Aug.  
It is better to  
dye with hun-  
ger, then to eat  
that which is  
offred to Idolls.*

Many Hea-  
thens would  
rather dye,  
then cozen or  
cheat one  
another, so  
faithfull were  
they one to  
another.

Will not these  
live in judge-  
ment against  
many profes-  
sors in these  
dayes, who  
make nothing  
of over-react-  
ing one ano-  
ther?

then they would bow to the Image that  
*Nebuchadnezzar* had set up: when the  
*Peccadillo* (in the worlds account) and  
a hot fiery Furnace stood in competition,  
that they must either fall into sin, or be  
cast into the fiery Furnace; such was their  
tenderesse of the honour and glory of  
God, and their hatred and indignation  
against sin, that they would rather burn,  
then sin; they knew that it was far better  
to burn for their not sinning, then that  
God and conscience should raise a Hell,  
a fire in their bosomes for sin.

I have read of that noble Servant of  
God, *Marcus Arethusius*, Minister of a  
Church in the time of *Constantine*, who  
in *Constantines* time, had been the cause  
of overthrowing an Idols Temple; after-  
wards, when *Julian* came to be Emperour,  
he would force the people of that place,  
to build it up again; they were ready to  
doe it, but he refused, whereupon, those  
that were his owne people, to whom he  
Preached, took him, and stript him of all  
his cloaths, and abused his naked body,  
and gave it up to the Children, to lance it  
with their Pen-knives, and then caused him  
to be put in a Basket, and anointed his na-  
ked body with Honey, and set him in the  
Sun, to be stung with Wasps; and all this  
cruelty they shewed, because he would not  
doe any thing towards the building up of  
this

## Against Satans Devices.

this Idoll Temple; nay, they came to this, that if he would doe but the least towards it, if he would give but a half-penny to it, they would save him; but he refused all, though the giving of a half-penny might have saved his life; and in doing this, he did but live up to that Principle that most Christians talk of, and all professe, but few come up to it, viz. *That we must choose rather to suffer the worst of Torments that men and Devills can invent, and inflict, then to commit the least sin, whereby God should be dishonoured, our Consciences wounded, Religion reproached, and our owne soules endangered.*

### The Sixth Remedy

**A**gainst this Device of Satan, is, seriously to consider, That the soule is never able to stand under the guilt and weight of the least sin, when God shall set it home upon the soule; the least sin will presse and sink the stoutest sinner as low as hell, when God shall open the eyes of a sinner, and make him see the horrid filthinesse, and abominable vilenesse that is in sin. What so little, base, and vile Creatures as lice or Gnats, and yet by these little poor Creatures, God so plagued stout-hearted *Pharaoh*, and all *Agypt*, that fainting under it, they were forced to

6 Remedy.

Exod. 8. 16.  
to 19.

The Tyrant  
*Maximus*,  
who had set  
forth his Pro-  
clamation in-  
graven in  
brasse, for the  
utter abolishing  
of Chriff,  
and his Reli-  
gion, was  
eaten of  
Lice.

*Una guttula  
mala conscien-  
tia totum mare  
mundani gaudii  
absorbet. &c.*  
One drop of  
an evil con-  
science swal-  
lowes up the  
whole sea of  
worldly joy.  
How great a  
paine, not to be  
borne, comes  
from the prick  
of this small  
thorne? said  
one.

cry out, *This is the finger of God.* When little Creatures, yea the least Creatures, shall be armed with a power from God, they shall presse, and sinke downe the greatest, proudest, and stoutest Tyrants that breath: So when God shall put a sword into the hand of a little sin, and arm it against the soule, the soul will faint and fall under it. Some, who have but projected adultery, without any actually acting it; and others, having found a trifle, and made no conscience to restore it, knowing by the light of natural conscience that they did not doe as they would be done by; and others that have had some unworthy thought of God, have been so frightened, amazed, and terrified for these sins which are small (in mens account) that they have wisht they had never been, that they could take no delight in any earthly comfort; that they have been put to their wits end, ready to make away themselves, wishing themselves annihilated.

Mr. *Perkins* mentions a good man, but very poor, who being ready to starve, stole a Lamb, and being about to eat it, with his poor Children, and (as his manner was afore meat) to crave a blessing, durst not doe it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, promising payment if ever he should be able.

*The*

*The Seventh Remedy*

**A**gainst this Device, is solemnly to consider, That there is more evill in the least sin, then in the greatest affliction; and this appeares as clear as the Sun, by the severe dealing of God the Father, with his beloved Son, who let all the Vialls of his fiercest wrath upon him, and that for the least sin, as well as for the greatest.

*The wages of sin is death*; of sin indefinitely, whether great or small. Oh! how should this make us tremble, as much at the least spark of lust, as at hell it selfe? Considering that God the Father would not spare his bosom Son, no, not for the least sin, but would make him drink the dregs of his wrath.

And so much for the Remedies that may fence and preserve our soules from being drawne to sin, by this third Device of Satan.

7 Remedy.

Death is the hire of the least sin; the best wages that the least sin gives his Souldiers, is death of all sorts.

In a strict sense, there is no sin little, because no little God to sin against.

*The*

*The Fourth Device that  
Satan hath to draw  
the soule to sin,  
is,*

4 *Device.*

**B**Y presenting to the soule the best mens sins, and by hiding from the soule their virtues; by shewing the soule their sins; and by hiding from the soule their sorrowes, and repentance; as by setting before the soule the Adultery of *David*, the Pride of *Hezekiah*, the Impatience of *Iob*, the Drunkenness of *Noah*, the Blasphemy of *Peter*, &c. and by hiding from the soule the teares, the sighes, the groanes, the meltings, the humblings, and repentings of these precious soules.

*Now*

Now the Remedies a-  
gainst this Device  
of the Devill  
are these.

### The First Remedy

**A**gainst this Device of Satan, is, seri-  
ously to consider, That the Spirit  
of the Lord hath been as carefull to note  
the Saints rising by repentance out of sin,  
as he hath to note their falling into sin.  
*David falls fearfully, but by repentance  
he rises sweetly, Blot out my transgressi-  
ons, wash me thoroughly from my iniquity,  
and cleanse me from my sin; for I acknow-  
ledge my transgressions, and my sin is ever  
before me. Purge me with Hysop, and I  
shall be clean, wash me, and I shall be whi-  
ter then snow; deliver me from blood-  
guiltinesse, O God, thou God of my salva-  
tion. 'Tis true, Hezekiah's heart was lift-  
ed up under the abundance of mercy that  
God had cast in upon him, and 'tis as true  
that Hezekiah humbled himselfe for the  
pride of his heart, so that the wrath of the  
Lord came not upon him, nor upon Ierusa-  
lem, in the dayes of Hezekiah. 'Tis true,  
Job curses the day of his birth, and 'tis as  
true,*

1 Remedy.

2 Chron. 31.  
25, 26.

Job 40. 4, 5.  
Ch. 42. 5, 6.

Tertullian saith  
that he was  
(Nulli reingatur  
sine penitentia)  
burne for no  
other purpose,  
but to repent.

Caiber confess-  
es, that before  
his conversion  
he met not  
with a more  
displeasing  
word in all  
his study of  
Dignity, then  
Repent, but  
afterward he  
took delight  
in the work,  
(Penitens de  
peccato dicitur &)

true, that he rises by repentance, Behold, I am vile (saith he) what shall I answer thee? I will lay my hand upon my mouth, once have I spoken, but I will not answer, yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear, but now mine eye seeth thee: Wherefore I abhor my self, and repent in dust and ashes. Peter falls dreadfully, but rises by repentance sweetly; a look of love from Christ melts him into tears; he knew that repentance was the key to the Kingdome of grace. As once his faith was so great that he leapt, as it were, into a sea of waters to come to Christ: So now his repentance was so great, that he leapt, as it were, into a sea of tears, for that he had gone from Christ. Some say, that after his sad fall, he was ever and anon weeping, and that his face was even furrowed with continuall tears. He had no sooner took in poyson, but he vomited it up again, ere it got to the vitalls; he had no sooner handled this Serpent, but he turned it into a rod to scourge his soule with remorse for sinning against such clear light, and strong love, and sweet discoveries of the heart of Christ to him.

Clement notes, That Peter so repented, that all his life after, every night when he heard the Cock crow, he would fall upon his knees, and weeping bitterly, would

would beg pardon of this sin. Ah soules ! you can easily sin as the Saints, but can you repent with the Saints ? Many can sin with *David* and *Peter*, that cannot repent with *David* and *Peter*, and so must perish for ever.

*Theodosius* the Emperour, pressing that he might receive the Lords Supper, excuses his owne foule fact by *Dauids* doing the like, to which *Ambrose* replies, *Thou hast followed David transgressing, follow David repenting, and then think thou of the Table of the Lord.*

*de dolore pœnitent* ) To sorrow for his sin, and then to rejoice in his sorrow.

*Theodorit. hist. l. 4. c. 17.*

## The Second Remedy

**A**gainst this Device of Satan, is solemnly to consider, That these Saints did not make a Trade of sin; they fell once or twice ( and rose by Repentance ) that they might keep the closer to Christ for ever; they fell accidentally, occasionally, and with much reluctancy; and thou sinnest presumptuously, obstinately, readily, delightfully, and customarily; thou hast by thy making a Trade of sin, contracted upon thy soule a kinde of cursed necessity of sinning, that thou canst as well cease to be, or cease to live, as thou canst cease to sin; sin is by custome become as another nature to thee, which thou canst not, which thou wilt not lay aside,

### 2. Remedy.

The Saints cannot sin. ( *Voluntate plena sed semiplena* ) with a whole will, but as it were with an halfe will, an unwilling willingness, not with a full consent, but with a dissenting consent.

1 Pet. 2. 14.  
Pro. 4. 14. 16.

Though sin  
doe (*habitare*)  
dwell in the  
Regenerate, as  
*Austin* notes,  
yet it doth  
not (*regnare*)  
reigne over  
the regene-  
rate, they  
rise by repen-  
tance.

aside, though thou knowest, that if thou  
doest not lay sin aside, God will lay thy  
soule aside for ever; though thou know-  
est, that if sin and thy soule doe not part,  
Christ and thy soule can never meet; if  
thou wilt make a Trade of sin, and cry  
out, did not *David* sin thus? and *Noah*  
sin thus, and *Peter* sin thus? &c. No,  
their hearts turned aside to folly one day,  
but thy heart turnes aside to folly every  
day; and when they were fallen, they rise  
by repentance, and by the actings of faith  
upon a crucified Christ; but thou fallest,  
and hast no strength nor will to rise, but  
wallowest in sin, and wilt eternally dye  
in thy sins, unlesse the Lord be the more  
mercifull to thy soule. Doest thou think,  
oh soule! this is good reasoning, Such  
a one tasted poyson but once, and yet nar-  
rowly escapt, but I doe daily drink poy-  
son, yet I shall escape: Yet such is the  
mad reasoning of vaine soules. *David*  
and *Peter*, &c. sinned once foully and  
fearfully, they tasted poyson but once,  
and were sick to death, but I tast it daily,  
and yet shall not tast of eternall death.  
Remember, oh soules! that the day is at  
hand, when self-flatterers will be found  
self-deceivers, yea, self-murtherers.

The

## The Third Remedy

**A**gainst this Device of Satan, is seriously to consider, That though God doth not ( nor never will ) disinherit his people for their sins, yet he hath severely punished his people for their sins. *David* sins, and God breaks his bones for his sin. *Make me to hear joy and gladnesse, that the bones which thou hast broken, may rejoyce. And because thou hast done this, the Sword shall not depart from thy house, to the day of thy death. Though God will not utterly take from them his loving kindnesse, nor suffer his faithfullnesse to faile, nor breake his Covenant, nor alter the thing that is gone out of his mouth, yet will he visit their transgressions with a rod, and their iniquity with stripes.* Psal. 89. 30. 35. The Scripture abounds with instances of this kind; this is so knowne a truth, among all that know any thing of truth, that to cite more Scriptures to prove it, would be to light a Candle to see the Sun at noon.

The *Jewes* have a Proverb, *That there is no punishment comes upon Israel, in which there is not one ounce of the Golden Calfe*: Meaning, that that was so great a sin, as that in every plague God remembered it, that had an influence into every trouble

3 Remedy.

Psal. 51. 8.

*Isaiah* reports, that not long after the *Jewes* had crucified Christ on the Cross, so many of them were condemned to be crucified, that there were not places enough for Crosses, nor Crosses enough for the bodies that were to be hung thereon.

trouble that befell them. Every mans heart may say to him in his sufferings, as the heart of *Apollodorus* in the kettle, *I have been the cause of this.* God is most angry, when he shewes no anger, God keep me from this mercy, this kind of mercy is worse then all other misery.

One writing to a sick friend, hath this expression, *I account it a part of unhappinessse not to know adversity; I judge you to be miserable, because you have not been miserable.* 'Tis mercy that our affliction is not execution, but a correction; He that hath deserved hanging, may be glad if he scape with a whipping. Gods corrections are our instructions, his lashes our lessons, his scourges our School-masters, his chastisements our advertisements; and to note this, both the Hebrewes and the Greeks, expresse chastening and teaching by one and the same word (*Musar Paidia*) because the latter is the true end of the former, according to that in the Proverb, *Smart makes wit, and vexation gives understanding;* whence *Luther* fitly calls affliction, *The Christian Mans Divinity:* So saith *Job* (Chap. 33. 16. 19.) *God speaketh once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed, then he openeth the ears of men, and sealeth their instruction,*

*Quia non est cruciatus non est Christianus,*  
(saith *Luther*,  
There is not a  
Christian that  
carries not his  
Crosse.

*Qui non est cruciatus non est Christianus,*  
(saith *Luther*,  
There is not a  
Christian that  
carries not his  
Crosse.

*Psal. 94. 12.*  
*Pro. 3. 12, 13.*  
*Ch. 6. 23. 26.*  
*Isaiah 9.*

*מוסר*  
*Paedusia.*

*Job 36. 8,*  
*9, 10.*

*Theologium*  
*Christianorum.*

*Afflictiones*  
*Benedictiones.*  
*Bern.*  
*Afflictions are*  
*blessings.*

that

## Against Satans Devices.

that he may withdraw man from his purpose, and hide pride from man: He keepeth back his soule from the pit, and his life from perishing by the sword. When Satan shall tell thee of other mens sins, to draw thee to sin, doe thou then think of the same mens sufferings, to keep thee from sin; lay thy hand upon thy heart, and say, oh my soule! if thou sinnest with *David*, thou must suffer with *David*, &c.

### The Fourth Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That there are but two maine ends of Gods recording of the falls of his Saints.

And the one is, to keep those from fainting, sinking, and despaire, under the burden of their sins, who fall through weaknesse and infirmity.

And the other is, that their falls may be as Land-marks, to warne others that stand, to take heed lest they fall. It never entred into the heart of God to record his Childrens sins, that others might be encouraged to sin; but that others might be warned to look to their standings, and to hang the faster upon the skirts of Christ; and avoid all occasions and temptations, that may occasion the soule to fall, as others have fallen, when they have been

#### 4 Remedy.

I have known  
a good man,  
said Bernard,  
who when he  
heard of any  
that had com-  
mitted some  
notorious sin,  
he was wont  
to say with  
himselfe (*Ille  
badie & ego  
eram*) he fell  
10 day, so may  
I to morrow.

left by Christ; the Lord hath made their sins as Land-marks, to warn his people to take heed how they come near those lands, and rocks; those snares and baits that have been fatall to the choycest treasures, to wit, the joy, peace, comfort, and glorious enjoyments of the bravest spirits, and noblest soules that ever sailed through the ocean of this sinfull troublesome world; as you may see in *David, Job, Peter, &c.* There is nothing in the world that can so notoriously crosse the grand end of Gods recording of the sins of his Saints, then for any from thence to take encouragement to sin; and where ever you find such a soule, you may write him Christlesse, Gracelesse, a soule cast off by God, a soule that Satan hath by the hand, and the Eternall God knowes whether he will lead him.

*The Fifth Device that  
Satan hath to draw  
the soule to  
sin, is,*

*Device.*

**T**O present God to the soule, as one made up all of mercy: Oh I saith Satan, you need not make such a matter of sin, you need not be so fearfull of sin,  
nor

## *Against Satans Devices.*

nor so unwilling to sin, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary of shewing mercy, a God more prone to pardon his people, then to punish his people; and therefore he will not take advantage against the soule, and why then, saith Satan, should you make such a matter of sin?

*Now the Remedies against  
this Device of Satan,  
are these.*

### *The First Remedy*

**I**S, seriously to consider, That 'tis the sorest judgement in the world, to be left to sin upon any pretence whatsoever. Oh! unhappy man, when God leaveth thee to thy selfe, and doth not resist thee in thy sins; woe, woe to him at whose sins God doth wink: When Gods lets the way to hell be a smooth and pleasant way, that is hell on this side hell, and a dreadfull Signe of Gods indignation against a man; a token of his rejection, and that God doth not intend good unto him. That is a sad word, *Ephraim is joynt*

E z

### *I Remedy.*

*Humanum est  
peccare, Diaboli  
cum persevera-  
re, & Angelicum  
resurgere.  
(Austin.) i. e.  
It is a humane  
thing to fall  
into sin, a  
diabolish to  
persevere  
therein, and an  
Angellicall, or  
supernaturall  
to rise from it.*

so

Psal. 81. 12.

Hosea 4. 14.

*A me, me salua  
Dominus. Deli-  
ver me, O  
Lord, from  
that evill man  
my selfe.  
Arg.*

*to Idolls, let him alone, he will be uncon-  
sellable, and uncorrigible, he hath made a  
match with mischief, he shall have his belly-  
full of it; he falls with open eyes, let him  
fall at his owne perill. And that's a terri-  
ble saying, So I gave them up unto their  
owne hearts lusts, and they walked in their  
owne counsell. A soule given up to sin, is  
a soule ripe for hell, a soule posting to de-  
struction. Ah Lord! this mercy I hum-  
bly beg, that what ever thou givest me up  
to, thou wilt not give me up to the wayes  
of mine owne heart; if thou wilt give me  
up to be afflicted, or tempted, or reproach-  
ed, &c. I will patiently sit downe, and  
say, 'Tis the Lord, let him doe with me  
what seemes good in his owne eyes. Doe  
any thing with me, lay what burden  
thou wilt upon me, so thou doest not  
give me up to the wayes of my owne  
heart, &c.*

### The Second Remedy

#### 2. Remedy.

2 Pet. 2. 4,

5. 6.

*God hang'd  
them up in  
Gibbets, as it*

**A**gainst this Device of Satan, is, so-  
lemnly to consider, That God is  
as just as he is mercifull: As the Scriptures  
speak him out to be a very mercifull God,  
so they speak him out to be a very just  
God; witnesse his casting the Angels out  
of Heaven, and his binding them in chaines  
of darknesse, till the judgement of the  
great

great day; and witnesse his turning *Adam* out of Paradise; his drowning of the old world, and his raining Hell out of Heaven upon *Sodome*; and witnesse all the crosses, losses, sicknesses, and diseases that be in the world; and witnesse *Tophet* that is prepared of old; witnesse his *treasuring up of wrath against the day of wrath*, unto the revelation of the just judgements of God; but above all, witnesse the pouring forth of all his wrath upon his bosome Son, when he did bear the sins of his people, and cryed out, *My God, my God, why hast thou forsaken me?*

were, that others might hear, and fear, and doe no more so wickedly.

Mat. 27. 46.

### The Third Remedy

**A**gainst this Device of Satan, is, seriously to consider, That sins against mercy, will bring the greatest and sorest judgements upon mens heads and hearts. Mercy is *Alpha*, Justice is *Omega*. *David* speaking of these Attributes, placeth Mercy in the foreward, and Justice in the reeward, saying, *My Song shall be of Mercy and Judgement*. When Mercy is despised, then Justice takes the Throne. God is like a Prince, that sendeth not his Army against Rebels, before he hath sent his Pardon, and proclaimed it by a Herauld of Arms. He first hangs out the white Flag of Mercy, if this wins men in, they are happy for

3 Remedy.

Psal. 101. 1.  
*Quanto gradus  
altior tantò con-  
fusio gravior.*  
The higher  
we are in dig-  
nity, the more  
grievous is our  
fall and mis-  
ery.

*Deus tardus est  
ad irascendum  
cardinem  
gravitate poenae  
compensat.  
God is slow to  
anger, but he  
recompenseth  
his slownesse  
with grievous-  
nesse of  
punishment.*

*If we abuse  
mercy to serve  
our lusts, then  
in Salvins  
phrase, God  
will raine hell  
out of Heaven,  
rather then not  
assist for such  
sins.*

*Vespasian  
brake into  
their City at  
Cedra, where  
they took  
Christ, on the  
same Feast  
day that  
Christ was  
taken, he  
whipped them*

ever, but if they stand out, then God will put forth his red Flag of Justice and Judgement; if the one be despised, the other shall be felt with a witness.

See this in the *Israelites*, he loved them, and chose them, when they were in their blood, and most unlovely; he multiplied them, not by means, but by miracle, for from seventy soules, they grew in few years, to six hundred thousand; the more they were oppressed, the more they prospered: Like *Camomile*, the more you tread it, the more you spread it; or to a *Palme Tree*, the more it is pressed, the further it spreadeth; or to fire, the more it is raked, the more it burneth; their mercies came in upon them, like *Job's* Messengers, one upon the neck of another. He put off their sackcloth, and girded them with gladnesse, and compassed them about with Songs of deliverance; he carried them on the wings of Eagles, he kept them as the Apple of his eye, &c. But they abusing his mercy, became the greatest objects of his wrath; as I know not the man that can reckon up their mercies: so I know not the man that can sum up the miseries that are come upon them for their sins; for as our Saviour prophesied concerning *Jerusalem*, That a stone should not be left upon a stone: so it was fulfilled forty years after his Ascension, by *Vespasian* the Emperour,

perour, and his Son *Titus*, who having besieged *Jerusalem*, the *Jews* were oppressed with a grievous Famine, in which their food was old shoes, old leather, old hay, and the dung of Beasts; there died partly of the Sword, and partly of the Famine, eleven hundred thousand of the poorer sort; two thousand in one night were imbowelled, six thousand were burned in a Porch of the Temple, the whole City was sacked and burnt, and laid leuell to the ground, and ninety seven thousand taken Captives, and applied to base and miserable service, as *Eusebius* and *Iosephus* saith. And to this day, in all the parts of the world, are they not the off-scouring of the world? None lesse belov'd, and none more abhor'd then they.

And so *Capernaum*, that was lifted up to Heaven, was threatned to be throwne downe to Hell. No soules fall so low into Hell (if they fall) as those souls that by a hand of mercy are lifted up nearest to Heaven. You slight soules that are so apt to abuse mercy, consider this, That in the Gospel dayes, the Plagues that God inflicts upon the despisers and abusers of mercy, are usually spirituall Plagues; as blindness of mind, hardness of heart, benumbednesse of conscience, which are ten thousand times worse then the worst of outward Plagues that can befall you, and

where they whipped Christ, he sold twenty *Jewes* for a penny, as they sold Christ for thirty pence. *S. Andr. cat.*

*Men* are therefore the worse, because they ought to be better, and shall be deeper in Hell, because Heaven was offered unto them, but they would not. *Ingentia beneficia flagitia, supplicia.* Good turnes aggravate unkindnesse, and mens offences are increased by their obligation.

Augustinus  
Shut off, dis-  
regard.

therefore though you may escape tempo-  
rall Judgements, yet you shall not escape  
spirituall Judgements. *How shall we escape  
if we neglect so great salvation? saith the  
Apostle. Oh! therefore, when ever Sa-  
tan shall present God to the soule, as one  
made up all of mercy, that he may draw  
thee to doe wickedly, say unto him, that  
sins against mercy will bring upon the soul  
the greatest misery, and therefore, what-  
ever becomes of thee, thou wilt not sin  
against mercy, &c.*

### The Fourth Remedy

4. Remedy.

Augustus in his  
solemn Feasts  
gave rittles to  
some, but gold  
to others, that  
his heart was  
most set upon:  
So God by a  
kind of gene-  
rall mercy,  
gives these

**A**gainst this Device of Satan, is seri-  
ously to consider, That though  
Gods general mercy be over all his works,  
yet his speciall mercy is confined to those  
that are Divinely qualified; so in *Exod.*  
*34. 6, 7. And the Lord passed by before  
me, and proclaimed, the Lord, the Lord  
God, mercifull and gracious, long-suffering,  
and abundant in goodnesse and truth; keep-  
ing mercy for thousands, forgiving iniqui-  
ty, transgression, and sin, and that will by  
no means clear the guilty. Exod. 20. 6.  
And shewing mercy unto thousands of them  
that love me, and keep my Commandments.  
Psal. 25. 10. All the paths of the Lord are  
mercy and truth, unto such as keep his Co-  
venant, and his Testimonies. Psal. 32. 10.*

Many

Many sorrowes shall be to the wicked, but he that trusteth in the Lord, mercy shall compasse him about. Psal. 33. 18. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Psal. 103. 11. For as the Heaven is high above the Earth, so great is his mercy toward them that fear him. Vers. 17. But the mercy of the Lord is from everlasting to everlasting, upon them that feare him. When Satan attempts to draw thee to sin, by presenting God as a God all made up of mercy; oh! then reply, that though Gods generall mercy extend to all the works of his hand, yet his speciall mercy is confined to them that are divinely qualified, to them that love him, and keep his Commandements, to them that trust in him, that by hope hang upon him, and that fear him, and that thou must be such a one here, or else thou canst never be happy hereafter; thou must partake of his speciall mercy, or else eternally perish in everlasting misery, notwithstanding Gods generall mercy.

(poor trifles) outward blessings to those that he least loves, but his gold, his speciall mercy is onely towards those that his heart is most set upon.

The

## The Fifth Remedy

5. Remedy.

Gen. 39 9.

Rom. 6. 1, 2.

**A**gainst this Device of Satan, is, solemnly to consider, That those that were once glorious on earth, and are now triumphing in Heaven, did look upon the mercy of God as the most powerfull Argument to preserve them from sin, and to fence their soules against sin, and not as an encouragement to sin. *Psal. 26. 3, 4, 5, 6. For thy loving kindnesse is before mine eyes, and I have walked in thy truth; I have not sat with vaine persons, neither will I goe in with dissemblers: I have hated the Congregation of evill doers, and will not sit with the wicked.* So Joseph strengthned himselfe against sin, from the remembrance of mercy. *How then can I (saith he) doe this great wickednesse; and sin against God?* He had fixt his eye upon mercy, and therefore sin could not enter, though the iron entered into his soule; his soul being taken with mercy, was not moved by his Mistresses impudency. Satan knockt oft at the doore, but the sight of mercy would not suffer him to answer, or open. Joseph like a Pearle in a puddle, keeps his virtue still. So Paul, *Shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin, live any longer therein? There is nothing in the world that*

That renders a man more unlike to a Saint, and more like to Satan, then to argue from mercy to sinfull liberty; from Divine goodnesse to licentiousnesse; this is the Devils Logick, and in whom ever you find it, you may write, *This soule is lost*. A man may as truly say, the Sea burnes, or fire cooles, as that free grace and mercy should make a soule truly gracious to doe wickedly. So the same Apostle, *I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*. So John, *These things I write unto you, that you sin not*. What was it that he wrote? He wrote, *That we might have fellowship with the Father, and his Son; and that the blood of Christ cleanseth us from all sin; and that If we confesse our sin, he is just and faithfull to forgive us our sins; and that if we doe sin, we have an Advocate with the Father, Jesus Christ the righteous*. These thoyce favours and mercies the Apostle holds forth as the choycest means to preserve the soule from sin, and to keep at the greatest distance from sin, and if this won't doe it, you may write the man voyd of Christ and grace, and undone for ever.

The stone called *Pneuma*, is of that virtue, that it preserves him that carries it, from taking any hurt by poyson. The mercy of God in Christ to our soules, is the most precious stone or Pearle in the world, to preserve us from being poysoned with sin.

1 John 2. 1, 2.

The

*The Sixth Device that Satan hath to draw the soule to Sin,  
is,*

6 Device,

**B**Y perswading the soule, That the worke of Repentance is an easie work, and that therefore the soule need not make such a matter of sin. Why suppose you doe sin, saith Satan, 'tis no such difficult thing to returne, and confesse, and be sorrowfull, and beg pardon, and cry *Lord have mercy upon me*; and if you doe but this, God will cut the score, and pardon your sins, and save your soules, &c.

By this Device Satan drawes many a soule to sin, and makes many millions of soules servants, or rather slaves to sin, &c.



*Now*

Now the Remedies against  
this Device of Satan,  
are these that  
follow.

### The First Remedy

**I**S, seriously to consider, That Repentance is a mighty work, a difficult work, a work that is above our power. There is no power below that power that raised Christ from the dead, and that made the world, that can break the heart of a sinner, or turne the heart of a sinner; thou art as well able to melt Adamant, as to melt thine owne heart; to turne a flint into flesh, as to turne thine owne heart to the Lord; to raise the dead, and to make a world, as to repent. Repentance is a flower that growes not in Natures garden, *Can the Ethiopian change his skin, or the Leopard his spots, then may yee also doe good, that are accustomed to doe evill, Jer. 13. 23.* Repentance is a gift that comes downe from above; men are not born with Repentance in their hearts, as they are born with tongues in their mouths. *Acts 5. 31.* Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance

### 1 Remedy.

Fallen man hath lost (*imperium suum*, and *imperium sui*) the command of himselfe, and the command of the creatures. And certainly, he that cannot command himselfe, cannot repent of himselfe.

*Da penitentia  
et postea  
indulgentiam,*  
said dying  
*Fulgencius.*

It was a vain brag of King Cyrus, that caused it to be written upon his Tomb stone, (עוֹלָם עוֹלָם) I could doe all things. So could Paul too, but it was through Christ which strengthened him.

repentance to Israel, and forgiveness of sins. So in *Act. 2. 38*. In mocknesse instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. 'Tis not in the power of any mortall to repent at pleasure. Some ignorant deluded soules vainly conceit that these five words, *Lord have mercy upon me*, are efficacious to send them to Heaven; but as many are undone by buying a counterfeit Jewell: so many are in Hell, by mistake of their Repentance; many rest in their Repentance, though it be but the shadow of Repentance, which caused one to say, *Repentance damns more then sin*.

## The Second Remedy

### 2. Remedy.

**A**gainst this Device of Satan, is, solemnly to consider of the Nature of true Repentance. Repentance is some other thing then what vaine men conceive.

The Hebrew word for Repentance, is

חֲשׁוֹבָה  
from

חָשַׁב which signifies to returne, implying a going back from what a

Repentance is sometimes taken in a more strict and narrow sense, for godly sorrow; sometimes Repentance is taken in a large sense, for Amendment of Life. Repentance hath in it three things. *Viz.*

1. *All.*

The *Subjett*.

*Terms*.

1 The formall *Act* of Repentance is a changing

changing and converting; 'tis often set forth in Scripture by Turning, *Turn thou me, and I shall be turned*, saith Ephraim; *after that I was turned, I repented*, saith he; 'tis a turning from darknesse to light.

2 The *Subject* changed and converted, is the whole man; 'tis both the sinners heart and life: First his heart, then his life; first his person, then his practice and conversation. *Wash ye, make you clean*, there's the change of their persons; *Put away the evill of your doings from before mine eyes; cease to doe evill, learne to doe well*, there's the change of their practises: so *Cast away* (saith Ezekiel) *all your transgressions whereby you have transgressed*, there's the change of the life; and *make you a new heart, and a new spirit*, there's the change of the heart.

3 The *Terms* of this change and conversion, from which, and to which, both heart and life must be changed from all sin, to God. The heart must be changed from the state and power of sin, the life from the acts of sin, but both unto God; the heart to be under his power in a state of grace, the life to be under his rule in all new obedience, as the Apostle speaks, *To open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God*: So the Prophet Isaiah saith,

man had done. It notes a turning or converting from one thing to another, from sin to God.

The Greeks have two words, by which they expresse the nature of Repentance, one is *μετάνοια*, *metanoia*, which signifies to be carefull, anxious, solicitous after a thing is done; the other word is *μετάνοια*, is *resipiscencia*, after-wit, or after-wisdom, the minds recovering of wisdom, or growing wiser after our folly. *Ab insania*, *dementia* &c. *metu* post, it being the correction of mens folly, and returning ad sanam

memor.

True repentance is a thorough change both of the mind and manners, *Optima & altissima penitentia est nova vita*, saith Luther, which saying is an excellent saying. Repentance for sin is nothing worth, without repentance from sin. If thou repentest with a contradiction (saith *Tertullian*) God will pardon thee with a contradiction; thou repentest, and yet continuest in thy sin, God will pardon thee, and yet send thee to Hell; there's a pardon with a contradiction,

saith, *Let the wicked forsake their wayes, and the unrighteous man his thoughts, and let him returne unto the Lord.* Thus much of the nature of Evangelicall Repentance. Now soules, tell me whether it be such an easie thing to Repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that Repentance doth include a turning from the most darling sin. *Ephraim* shall say, *What have I to doe any more with Idolls?* Yea, it's a turning from all sin to God, *Ezek.* 18. 30. *Therefore I will judge you, O house of Israel, every one according to his wayes, saith the Lord God: Repent, and turne your selves from all your transgressions, so iniquity shall not be your ruine. Herod* turn'd from many, but turn'd not from his *Herodias*, which was his ruine. *Judas* turn'd from all visible wickednesse, yet he would not cast out that golden Devil Covetousnesse, and therefore was cast into the hottest place in Hell. He that turnes not from every sin, turns not aright from any one sin. Every sin strikes at the Honour of God, the Being of God, the Glory of God, the Heart of Christ, the Joy of the Spirit, and the Peace of a mans Conscience; and therefore a soule truly penitent, strikes at all, hates all, conflicts with all, and will labour to draw strength from a crucified Christ to crucifie all. A true

true Penitent knowes neither father nor mother, neither right eye, nor right hand, but will pluck out the one, and cut off the other. *Saul* spared but one *Agag*, and that cost him his soule and his Kingdome. Besides, Repentance is not onely a turning from all sin, but also a turning to all good; to a love of all good, to a prizing of all good, and to a following after all good. *Ezek*, 18. 21. *But if the wicked will turne from all his sins that he hath committed, and keepe all my Statutes, and doe that which is lawfull and right, he shall surely live, he shall not dye; that is, onely negative righteousness and holinesse, is no righteousness nor holinesse. David* fullfilled all the wills of God, and had respect unto all his Commandements; and so had *Zacharias* and *Elizabeth*. 'Tis not enough that the Tree bears not ill fruit; but, *it must bring forth good fruit, else it must be cut downe and cast into the fire*: So, 'tis not enough that you are not thus and thus wicked, but you must be thus and thus gracious and good, else Divine Justice will put the Axe of Divine Vengeance to the root of your soules, and cut you off for ever. *Every Tree that bringeth not forth good fruit, is hewne downe, and cast into the fire*. Besides, Repentance doth include a sensiblenesse of sins sinfullnesse, how opposite and contrary 'tis to the blef-

F

Negative goodnesse serves no mans turn to save him from the Axe.

It is said of *Isaac*, that the hatred of the *Priscillian* Heresie, was all the virtue that he had. The evil servant did not riot out his Talent, Those Reprobates, *Mat*. 25. robbed not the Saints, but relieved them nor; for this they must eternally perish.

fed

sed God : God is light, sin is darknesse ;  
God is life, sin is death ; God is Heaven,  
sin is Hell ; God is beauty, sin is deform-  
mity.

Also true Repentance includes a sensi-  
blenesse of sins mischievousnesse, how it  
cast Angels out of Heaven, and Adam  
out of Paradise ; how it laid the first cor-  
ner-stone in Hell, and brought in all the  
curses, crosses, and miseries that be in the  
world ; and how it makes men liable to  
all temporall, spirituall, and eternal wrath ;  
how it hath made men Godlesse, Christ-  
lesse, Hopelesse, and Heavenlesse.

Further, True Repentance doth include  
sorrow for sin, contrition of heart ; it  
breaks the heart with sighes, and sobs, and  
groans, for that a loving God and Father  
is by sin offended, a blessed Saviour afresh  
crucified, and the sweet Comforter, the  
Spirit, grieved and vexed.

Again, Repentance doth include, not  
onely a loathing of sin, but also a loath-  
ing of our selves for sin ; as a man doth  
not onely loath poyson, but he loaths the  
very dish or vessell that hath the smell of  
the poyson. So a true Penitent doth not  
onely loath his sin, but he loaths himselfe,  
the vessell that smells of it. So Ezek. 20.  
43. *And there shall ye remember your ways  
and all your doings, wherein ye have been  
defiled ; and ye shall loath your selves in  
your*

True repent-  
ance is a for-  
rowning for sin  
as it is offensive  
unto Deo, ever  
from a Deo,  
this both  
comes from  
God, & drives  
a man to God,  
as it did the  
Church in  
the Camicles,  
and the  
Prodigall.  
Ezek. 20.  
22, 23.

your owne sight, for all your evills that ye have committed. True Repentance will work your hearts, not onely to loath your sins, but also to loath your selves.

Again, True Repentance doth not onely work a man to loath himselfe for his sins, but it makes him asham'd of his sin also. *What fruit have ye of those things whereof ye are (now) asbamed?* saith the Apostle: So Ezekiel, *And thou shalt be confounded, and never open thy mouth any more, because of thy shame; when I am pacified toward thee, for all that thou hast done,* saith the Lord God. When a penitentiall soule sees his sins pardoned, the anger of God pacified, and Divine Justice satisfied, then he sits downe (and blushes, as the Hebrew hath it) as one ashamed. Yea, true Repentance doth work a man to crosse his sinfull selfe, and to walk contrary to sinfull selfe, to take a holy revenge upon sin, as you may see in *Paul*, the *Jaylor*, *Mary Magdalen*, and *Mannaſſes*; this the Apostle shewes in 2 Cor. 7. 10, 11. *For godly sorrow worketh repentance never to be repented of, but the sorrow of the world worketh death: for behold the selfe same thing that ye sorrowed after a godly sort; what carefulnesse it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what fears; yea, what vehement desire; yea,*

F z

what

Quantum displicet Deo immunditia peccati, in tantum placet Deo erubescencia penitentis. Ber i.e. So much the more God hath been displeased with the blacknesse of sin, the more will he be pleased with the blushing of the sinner. They that do not burne now in Zeale against sin, must ere long burne in Hell for sin.

*what zeale; yea, what revengs?* Now soules, sum up all these things together, and tell me whether it be such an easie thing to repent, as Satan would make the soule to believe; and I am confident your hearts will answer, that 'tis as hard a thing to repent, as 'tis to make a world, or to raise the dead.

I shall conclude this second Remedy, with a worthy saying of a precious holy man, *Repentance* (saith he) *strips us stark naked of all the Garments of the old Adam, and leaves not so much as the shirt behind;* in this rotten building it leaves not a stone upon a stone. As the Flood drowned *Noah's* owne friends and servants: So must the flood of repenting tears drowne our sweetest, and most profitable sins.

### The Third Remedy

3 Remedy.

*Anselme* in his Meditations confesseth, That a l his life was either damnable for sin committed, or unpro-

**A**gainst this Device of Satan, is seriously to consider, That Repentance is a continued act; the word Repent implies the continuation of it. True Repentance inclines a mans heart to perform Gods Statutes alwayes, even unto the end; a true penitent must goe on, from Faith to Faith, from strength to strength, he must never stand still, nor turne back. Repentance is a grace, and must have its daily operation, as well as other graces; true repent-

repentance is a continued spring, where the waters of godly sorrow are alwayes flowing; *My sins are ever before me.* A true penitent is often casting his eyes back to the dayes of his former vanity, and this makes him morning and evening to *water his couch with his tears.* Remember not against me the sins of my youth, saith one blessed penitent; and, *I was a blasphemer, and a persecuter, and injurious,* saith another penitent. Repentance is a continued act of turning, a repentance never to be repented of, a turning never to turn again to folly; a true penitent hath ever something within him to turn from, he can never get near enough to God, no, not so near him as once he was; and therefore he is still turning and turning, that he may get nearer and nearer to him; that is his chiefest good, and his onely happinesse (*Optimum maximum*) the best, and the greatest; they are every day a crying out; *O wretched men that we are, who shall deliver us from this body of death?* They are still sensible of sin, and still conflicting with sin, and still sorrowing for sin, and still loathing of themselves for sin. Repentance is no transient act, but a continued act of the soule; and tell me, Oh tempted soule! whether it be such an easie thing, as Satan would make thee believe, to be every day a turning, more

sensible for good omitted, and at last concludes, (*Quid restat peccator nisi ut in tota vita sua deplorat vitam suam.*) Oh what then remains, but in our whole life, to lament the sins of our whole life.

It is truly said said of God, that he is *Optimus super omnia.*

and more from sin, and a turning nearer and nearer to God, thy choicest blessednesse. A true penitent can as easily content himselfe with one act of faith, or one act of love, as he can content himself with one act of Repentance.

A Jewish Rabbie pressing the practice of Repentance upon his Disciples, exhorting them to be sure to Repent the day before they dyed; one of them replied, That the day of any mans death was very uncertaine; *Repent therefore every day,* (said the Rabbin) *and then you shall be sure to repent the day before you dye.* You are wise, and know to apply it to your owne advantage.

### The Fourth Remedy

#### 4 Remedy.

If thou be backward in the thoughts of Repentance, be forward in the thoughts of Hell; the flames whereof, onely the streames of the penitent eye can extinguish.  
*Tertul.*

**A**gainst this Device of Satan, is, solemnly to consider, That if the work of Repentance were such an easie work as Satan would make it to be; then certainly so many would not lye roaring and crying out (of wrath and eternall ruine) under the horrors and terrours of conscience, for not repenting; yea, doubtlesse, so many millions would not goe to Hell for not repenting, if 'twere such an easie thing to repent. Ah! doe not poor soules under horrors of conscience, cry out, and say, were all this world

a lump of gold, and in our hand to dispose of, we would give it for the least dram of true repentance; and wilt thou say it is an easie thing to repent? When a poor sinner, whose Conscience is awakened, shall judge the exchange of all the world for the least dram of repentance, to be the happiest exchange that ever sinner made. Tell me, O soule! is it good going to Hell? Is it good dwelling with the devouring fire? with everlasting burnings? Is it good to be for ever separated from the blessed and glorious presence of God, Angels, and Saints? And to be for ever shut out from those good things of eternall life? which are so many, that they exceed number; so great, that they exceed measure; so precious, that they exceed all estimation; we know, 'tis the greatest misery that can befall the Sons of men, and would they not prevent this by repentance, if it were such an easie thing to repent, as Satan would make it? Well then, doe not run the hazard of loosing God, Christ, Heaven, and thy soule for ever, by hearkening to this Device of Satan, viz. *That it is an easie thing to Repent, &c.* If it be so easie, why then doe wicked mens hearts so rise against them that presse the Doctrine of Repentance in the sweetest way, and by the strongest & the choycest Arguments that the Scrip-

Oh how shall  
thou tear, and  
rend thy self?  
how shall  
thou lament  
fruitlesse Re-  
penting? what  
wilt thou say?  
Woe is me,  
that I have  
not cast off  
the burden of  
sin; woe is  
me, that I  
have not  
washed away  
my spots, but  
am now pier-  
ced with mine  
iniquities,  
now have I  
lost the surpass-  
ing joy of  
Angels. Basil.

ture doth afford? And why doe they kill two at once? the faithfull Labourers name, and their own soules, by their wicked words and actings, because they are put upon repenting, which Satan tells them is so easie a thing: Surely, were Repentance so easie, wicked men would not be so much enrag'd when that doctrine is by Evangelicall considerations prest upon them.

### *The Fifth Remedy*

#### *5 Remedy.*

Yet it is better to be kept from sin, then cured of sin by repentance; as it is better for a man to be preserved from a disease, then to be cured of the disease.

**A**gainst this Device of Satan, is, seriously to consider, That to repent of sin is as great a work of grace, as not to sin. By our sinfull falls the powers of the soule are weakned, the strength of grace is decayed, our Evidences for Heaven are blotted, feares and doubts in the soule are raised, (will God once more pardon this scarlet sin, and shew mercy to this wretched soule) and corruptions in the heart are more advantaged, and confirmed, and the conscience of a man after falls, is the more intriged, or the more benumbed; now for a soule, notwithstanding all this, to repent of his falls, this shewes, that 'tis as great a work of grace to repent of sin, as 'tis not to sin. Repentance is the vomit of the soule, and of all Physick, none so difficult and hard, as 'tis

'tis to vomit; the same means that tends to preserve the soule from sin, the same means works the soule to rise by Repentance, when 'tis fallen into sin. We know, the mercy and loving kindnesse of God is one speciall means to keep the soule from sin, as *David* spake, *Thy loving kindnesse is alwayes before mine eyes, and I have walked in thy truth, and I have not sate with vaine persons, neither will I goe in with dissemblers. I have hated the Congregation of evil doers, and will not sit with the wicked:* So by the same means the soule is raised, by repentance out of sin, as you may see in *Mary Magdalen*, who loved much, and wept much, because much was forgiven her: So those in *Hosea*, *Come let us returne unto the Lord, for he hath torne, and he will heale us; he hath smitten, and he will bind us up: After two dayes he will revive us, in the third day he will raise us up, and we shall live in his sight; or, before his face, as the Hebrew hath it; i. e. in his favour.* Confidence in Gods mercy and love, that he would heale them, and bind up their wounds, and revive their dejected spirits, and cause them to live in his favour, was that which did work their hearts to repent, and return unto him. I might further shew you this truth in many other particulars, but this may suffice, only remember this in the gene-

*Psal. 26. 3,  
4, 5.*

*Luke 7. 37,  
38, 39, &c.*

*Hos. 6. 1, 2.*

לפניו

2 Cor. 7, 11.

generall, that there is much of the power of God, and love of God, and faith in God, and fear of God, and care to please God, and zeale for the glory of God, requisite to work a man to repent of sin, as there is to keep a man from sin; by which you may easily judge, that to repent of sin, is as great a work as not to sin: And now tell me, oh soule! is it an easie thing not to sin? We know then certainly, 'tis not an easie thing to repent of sin.

### The Sixth Remedy

6 Remedy.

Beda tells of a certain great man, that was admonished in his sickness to repent, who answer'd, that he would not repent yet, for if he should recover, his Companions would laugh at him, but growing sicker and sicker, his friends pref-

**A**gainst this Device of Satan, is seriously to consider, That he that now tempts thee to sin, upon this account, that repentance is easie, will ere long, to work thee to despaire, and for ever to break the neck of thy soule; present Repentance as the difficultest and hardest worke in the world; and to this purpose he will set thy sins in order before thee, and make them to say, *We are thine, and we must follow thee.* Now Satan will help to work the soule to look up, and see God angry, and to look inward, and see conscience accusing and condemning; and to looke downwards, and see Hells mouth open to receive the impenitent soule, and all this to render the work of repentance impossible to the soule; what, saith Satan, dost thou

thou thinke that that is easie which the whole power of Grace cannot conquer, while we are in this world? Is it easie, saith Satan, to turne from some outward act of sin, to which thou hast been addicted? Doeſt thou not remember that thou hast often complained against such and such particular sins, and resolved to leave them, and yet to this hour thou hast not, thou canſt not? What will it then be to turn from every sin? Yea, to mortifie and cut off those sins, those darling lusts, that are as joynts and members, that be as right hands, and right eyes? Hast thou not loved thy sins above thy Saviour? Hast thou not preferred Earth before Heaven? Hast thou not all along neglected the means of Grace? and despised the offers of Grace? and vexed the Spirit of Grace? There would be no end if I should set before thee the infinit evils that thou hast committed, and the innumerable good services that thou hast omitted, and the frequent checks of thy owne Conscience, that thou hast contemned, and therefore thou mayest well conclude, that thou canst never repent, that thou shalt never repent. Now saith Satan, doe but a little consider thy numberlesse sins, and the greatnesse of thy sins, the foulnesse of thy sins, the hainousnesse of thy sins, the circumstances of thy sins, and thou shalt easily

led him again to repent; but then he told them it was too late; (*Quia jam judicatus sum & condemnatus*) For now (saith he) I am judged and condemned.

As one *Lamechus* a Commander, said, to one of his souldiers, that was brought before him for a misbehaviour, who pleaded he would doe so no more; saith he (*Non igitur in bello bis peccare*) No man must offend twice in war. So God will not suffer men often to neglect the day of grace.

Repentance is  
a work that  
must be time-  
ly done, or  
men are ut-  
terly undone  
for ever. *Aut  
penitendum aut  
pereundam.*

ly see, that those sins that thou thoughtest to be but moles, are indeed mountaines; and is it not now in vaine to repent of them? Surely, saith Satan, if thou shouldst seek repentance and grace with tears, as *Esau*, thou shalt not find it; thy glasse is out, thy sun is set, the door of mercy is shut, the golden Scepter is taken in, and now thou that hast despised mercy, shalt be for ever destroyed by Justice; for such a wretch as thou art to attempt repentance, is to attempt a thing impossible; 'tis impossible that thou, that in all thy life couldest never conquer one sin, shouldest master such a numberlesse number of sins, which are so near, so dear, so necessary, and so profitable to thee, that have so long bedded and boarded with thee, that have been old acquaintance and companions with thee; hast thou not often purposed, promised, vowed, and resolved to enter upon the practice of Repentance, but to this day couldest never attaine it: Surely 'tis in vaine to strive against the stream, where it is so impossible to overcome; thou art lost, and cast for ever to hell, thou must to Hell, thou shalt; ah soules! he that now tempts you to sin, by suggesting to you the easinesse of Repentance, will at last, to work you to despaire, present Repentance as the hardest work, in all the world, and a work as far above man, as Heaven

Heaven is above Hell, as light is above darknesse. Oh ! that you were wise, to break off your sins, by timely Repentance.

*Now the Seventh Device that  
Satan hath to draw  
the soule to sin,  
is,*

**B**Y making the soule bold to venture upon the occasions of sin. Saith Satan, You may walke by the Harlots doore, though you won't goe into the Harlots bed; you may sit and sip with the drunkard, though you won't be drunk with the drunkard; you may look upon *Iezabells* beauty, and you may play and toy with *Dalilah*, though you doe not commit wickednesse with the one, or the other; you may with *Achan* handle the golden wedge, though you doe not steale the golden wedge, &c.

7 Devise.

*Now*

Now the Remedies a-  
gainst this Deuice  
of the Deuill  
are these.

The First Remedy

1 Remedy.

*Stephanus*  
saith, That in  
the old Law,  
when any  
dead body  
was carried  
by any house,  
they were in-  
joy'd to shut  
their doores  
and windows.

**I**S, Solemnly to dwell upon those Scrip-  
tures that doe expressly command us to  
auoid the occasions of sin, and the least ap-  
pearance of euill, 1 *Thess.* 5. 22. *Abstain*  
*from all appearance of euill*; whatsoever  
is heterodox, unsound, and unsavory, shun  
it, as you would doe a Serpent in your  
way, or poyson in your meats.

*Theodosius* are the *Arrians* Arguments  
presented to him in writing, because he  
found them repugnant to the Scriptures;  
and *Augustine* retracted even *Ironies* on-  
ly, because they had the appearance of  
lying.

When God had commanded the *Jewes*  
to abstaine from *Swines* flesh, they would  
not so much as name it, but in their com-  
mon talk would call a *Sow* another thing.  
To abstain from all appearance of euill, is  
to doe nothing wherein sin appears, or  
which hath a shadow of sin *Bernard*  
glosseth finely, *Whatever is of an ill shew,*

*Quicquid est  
male coloratum.*

of ill report, that he may neither wound  
conscience, nor credit; we must shun, and  
be shie of the very shew and shadow of  
sin, if either we tender our credit abroad;  
or our comfort at home.

It was good counsell that *Livia* gave  
her husband *Augustus*; *It becometh thee,*  
*not onely not to doe wrong, but not to seeme to*  
*doe so, &c.* So *Jude 23.* And others save  
with fear, pulling them out of the fire, ha-  
ving even the Garment spotted by the flesh.  
'Tis a phrase taken from legall uncleane-  
ness, which was contracted by touching the  
houses, the vessells, the garments of un-  
clean persons. Under the Law men might  
not touch a menstruous cloath, nor God  
would not accept of a spotted Peace-of-  
fering. So we must not onely hate, and  
avoid grosse sins, but every thing that  
may carry a savor, or suspition of sin; we  
must abhor the very signes and tokens of  
sin; so in *Prov. 5. 8.* Remove thy way  
far from her, and come not nigh the doore  
of her house. He that would not be burnt,  
must dread the fire; he that would not  
hear the Bell, must not meddle with the  
rope. To venture upon the occasion of  
sin, and then to pray, *Lead us not into tempta-*  
*tion,* is al one, as to thrust thy finger into  
the fire, & then to pray that it might not  
be burnt. So in *Prov. 4. 14, 15,* you have  
another command, *Enter not in the path*

*Socrates* spea-  
keth of two  
young men  
that hung  
away their  
belts, when  
being in an  
Idols Temple  
the lustrating  
water fell up-  
on them, de-  
testing, saith  
the Historian,  
the Garment  
spotted by the  
flesh.

One said, As  
oft as I have  
been among  
vain men, I  
return'd home  
lesse a man  
then I was  
before.

of the wicked, and goe not in the way of evil men, avoid it, and passe not by it, turne from it, and passe away. This triple gradation of Solomon sheweth with a great emphatie, how necessary it is for men to flee from all appearance of sin; as the Seaman shuns sands and shelves, and as men shun those that have the plague-sores running upon them: As Weeds doe endanger the Corne, as bad humours doe endanger the blood, or as an infected house doth endanger the neighbourhood: so doth the company of the bad endanger those that are good; intirenesse with wicked consorts, is one of the strongest Chaines of Hell, and bindes us to a participation, both of sin and punishment.

### The Second Remedy

2 Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That ordinarily there is no Conquest over sin, without the soule turnes from the occasion of sin; 'tis impossible for that man to get the conquest of sin, that playes and sports with the occasions of sin. God will not remove the tentation, except we turn from the occasion. It is a just and righteous thing with God, that he should fall into the pit, that will adventure to dance upon the

the brink of the pit; and that he should be a slave to sin, that will not flee from the occasions of sin. As long as there is fuel in our hearts for a temptation, we cannot be secure; he that hath Gunpowder about him, had need keep far enough off from sparkles; to rush upon the occasions of sin, is both to tempt our selves, and to tempt Satan to tempt our soules; 'tis very rare that any soul playes with the occasions of sin, but that soule is insinard by sin; 'tis seldome that God keeps that soule from the acts of sin, that will not keep off from the occasions of sin; he that adventures upon the occasions of sin, is as he that would quench the fire with Oyle, which is a fuel to maintaine it, and increase it. Ah soules! often remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of sin; look back soules, to the day of your vanity, wherein you have been as easily conquered, as tempted, vanquished, as assaulted, when you have played with the occasions of sin; as you would for the future be kept from the acting of sin, and be made victorious over sin, oh flee from the occasions of sin.

The occasion of sin is a word which is used to signify the thing which is the cause of sin. The occasion of sin is a word which is used to signify the thing which is the cause of sin. The occasion of sin is a word which is used to signify the thing which is the cause of sin.

The Fable saith, That the Butterfly asked the Owle how he should deale with the fire, which had singed her wings, who counsel'd her not to behold so much as its smoke.

## The Third Remedy

## 3 Remedy.

There are stories of heathens, that would not look upon excellent beauties, lest they should be insnared.

Demetrius pluckt out his own eyes, to avoid the danger of unchastity.

**A**gainst this Device of Satan, is seriously to consider, That other precious Saints that were once glorious on earth, and are now triumphing in heaven, have turned from the occasions of sin, as hell it selfe; as you may see in *Joseph*, Gen. 39. 10. *And it came to passe, as she spake to Joseph day by day, that he hearkned not unto her, to lye by her, or to be with her.* Joseph was famous for all the foure Cardinall Virtues, if ever any were; in this one temptation you may see his Fortitude, Justice, Temperance, and Prudence, in that he shuns the occasion (for he would not so much as be with her) And that a man is indeed, that he is in a temptation, which is but a rap to give vent to corruption. The *Nazarite* might not only not drink Wine, but not tast a Grape, or the husk of a Grape. The *Leper* was to shave his haire, and paire his nailes. The Devil counts a fit occasion, halfe a conquest; for he knowes that corrupt nature hath a seed-plot of all sin, which being drawne forth, and watered by some sinfull occasion, is soon set a work to the producing of death and destruction. God will not remove the temptation, till we remove the occasion. A Bird whiles aloft, is safe, but

but she comes not near the snare without danger; the shunning the occasions of sin renders a man most like the best of men: A soul eminently gracious, dares not come near the traine, though he be far off the blow. So *Job 31. 1. I made a Covenant with mine eyes, why then should I binke upon a maid?* I set a watch at the entrance of my senses, that my soule might not by them be infected and endangered; the eye is the window of the soule, and if that should be alwayes open, the soule might smart for it. A man may not look intently upon that, that he may not love intirely. The Disciples were set a gogg, by beholding the beauty of the Temple; 'tis best and safest to have the eye alwayes fixt upon the highest and noblest objects; as the Marriners eye is fixt upon the Star, when their hand is on the sterne. So *David*, when he was himselfe, he shuns the occasions of sin, *Psal. 26. 4, 5. I have not sat with vaine persons, neither will I goe in with dissemblers; I have hated the Congregation of cvill doers, and will not sit with the wicked.*

Stories speak of some that could not sleep when they thought of the Trophies of other Worthies, that went before them; the highest and choycest examples are to some, and should be to all very quickning and provoking; and oh! that

כרית  
כרת

I cut a Cove-  
nant.  
In making  
Covenants, it  
was a custome  
among the  
Jewes, to cut  
some beast or  
other in pie-  
ces, and to  
walk between  
the pecies, to  
signifie, that  
they desired  
God to de-  
stroy them  
that should  
break the  
Covenant.

the examples of those worthy Saints, *David*, *Ioseph*, and *Iob*, might prevaile with all your soules to shun and avoid the occasions of sin; every one should strive to be like to them in grace, that they desire to be equall with in glory. He that shooteth at the Sun, though he come far short, will shoot higher, then he that aimeth at a shrub; 'tis best (and it speaks out much of Christ within) to eye the highest, and the worthiest examples.

### The Fourth Remedy

#### 4 Remedy.

*Plutarch* saith of *Demosthenes*, That he was excellent at praising the worthy acts of his Ancestors, but not so at imitating them. Oh that this were not applicable to many professors in our times.

**A**gainst this Device of Satan, is solemnly to consider, That the avoiding the occasions of sin, is an evidence of grace, and that which lifts up a man above most other men in the world. That a man is in deed, which he is in temptation; and when sinfull occasions doe present themselves before the soul, this speaks out both the truth, and the strength of grace; when with *Lot*, a man can be chaste in *Sodome*, and with *Timothy* can live temperately in *Asia*, among the luxurious *Ephesians*; and with *Iob* can walke uprightly in the Land of *Uz*, where the people were prophane in their lives; and superstitious in their worship; and with *Daniel* be holy in *Babylon*; and with *Abraham* righteous in *Chaldea*; and with *Nehemiah*

*hemiah, zealous in Damasco, &c.* Many a wicked man is big, and full of sinfull corruption, but shewes it not for want of occasion; but that man is surely good, who in his course will not be bad, though tempted by occasions; a Christlesse soule is so far from refusing occasions when they come in his way, that he lookes and longs after them, and rather then he will goe without them he will buy them not onely with love or money, but also with the losse of his soule; nothing but Grace can fence a man against the occasions of sin, when he is strongly tempted thereunto: Therefore as you would cherish a precious Evidence in your owne bosomes, of the truth and strength of your graces, shun all sinfull occasions.

*The Eighth Device that  
Satan hath to draw  
the soule to  
sin, is,*

*8 Device.*

'Twas a  
weighty say-  
ing of Seneca,  
( *Nihil est infe-  
licitus eo, cui nil  
nunquam conti-  
git adversi* ;  
There is no-  
thing more  
unhappy, then  
he who never  
felt adversity.

**B**Y presenting to the soule the outward mercies that vaine men injoy, and the outward miseries that they are freed from, whilst they have walked in the wayes of sin. Saith Satan, dost thou see Oh soule ! the many mercies that such and such injoy that walk in those very wayes that thy soule startles to think of, and the many crosses that they are delivered from, even such as makes other men ( that say they dare not walk in such wayes ) to spend their dayes in sighing, weeping, groaning, and mourning, and therefore saith Satan, if ever thou wouldest be freed from the dark night of adversity, and injoy the Sun-shine of prosperity, thou must walk in their wayes.

By this stratagem the Devil took those in Jer. 44. 16, 17, 18. *As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly doe whatsoever thing goeth forth of our mouth, to burne Incense unto the Queen of Heaven, and to poure out*

out drink-offrings unto her, as we have done, we and our Fathers, our Kings, and our Princes in the Cities of Iudah, and in the streets of Ierusalem: for then had we plenty of victualls, and were well, and saw no euill. But since we left off to burne Incense to the Queen of Heaven, and to poure out drink-offrings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. This is iust the language of a world of ignorant, prophane, and superstitious soules in London, and England, that would have made them a Captaine to returne to Bondage, yea to that bondage that was worse then that the *Israelites* groaned under. Oh! say they, since such and such persons have been put downe, and left off, we have had nothing but plundering and taxing, and butchering of men, &c. and therefore we will doe as we and our Kings and Nobles, and Fathers have formerly done, for then had we plenty at home, and peace abroad, &c. and there was none to make us afraid.

Some of the Heathens would be wicked as their Gods were, court- ing it a dishonour to their God, to be unlike to him. *Lactantius*.

'Tis said of one of the Emperours, That Rome had no war in his dayes, because 'twas plague enough to have such an Emperour. You are wise, and know how to apply it.

Now

Now the Remedies against  
this Device of Satan,  
are these that  
follow.

The First Remedy

1 Remedy.

*Tully* judged  
the *Jewes*  
Religion to  
be naught, be-  
cause they  
were so often  
overcome and  
impovertisht,  
and afflicted;  
and the Reli-  
gion of *Rome*  
to be right,  
because the  
*Romans* pro-  
spered, and  
became Lords  
of the world;  
and yet tho  
the *Romans*  
had his hand,  
yet the *Jewes*  
had his heart;

**I**S, solemnly to consider, That no man  
knowes how the heart of God  
stands by his hand; his hand of mercy  
may be towards a man, when his heart  
may be against that man, as you may see  
in *Saul*, and others. And the hand of  
God may be set against a man, when the  
heart of God is dearly set upon a man, as  
you may see in *Job* and *Ephraim*; the  
hand of God was sorely set against them,  
and yet the heart and bowels of God  
were strongly working towards them; no  
man knoweth either love or hatred by  
outward mercy or misery, for all things  
come alike to all, to the righteous, and to  
the unrighteous; to the good, and to the  
bad, to the clean, and to the unclean, &c.  
The Sun of prosperity shines as well upon  
brambles of the Wildernesse, as fruit-trees  
of the Orchard; the snow and haile of  
adversity lights upon the best Gardens, as  
well as the stinking dunghills, or the wild  
waft.

wast. *Abah's* and *Jafiah's* ends concur in the very circumstances. *Saul* and *Jana-ahen*, though different in their natures, defects, and deportments, yet in their deaths they were not divided. Health, wealth, honours, &c. crosses, sicknesses, losses, &c. are cast upon good men and bad men promiscuously. The whole Turkish Empire is nothing else but a crass, cast by Heavens great House-keeper to his dogs. *Moses* dies in the Wildernesse, as well as those that murmured. *Nahel* is rich as well as *Abraham*; *Achitophel* wise, as well as *Solomon*; and *Doeg* honoured by *Saul*, as well as *Joseph* was by *Pharaoh*. Usually the worst of men have most of these outward things; and the best of men have least of Earth, though most of Heaven.

### The Second Remedy

**A**gainst this Device of Satan, is seriously to consider, That there is nothing in the world that doth so provoke God to be wrath, and angry, as mens taking encouragement from Gods goodnesse and mercy, to doe wickedly. This you may see by that wrath that fell upon the odd world, and by Gods raining Hell out of Heaven upon *Sodome* and *Gomorrah*. This is clear in *Jer.* 44. from *vers.* 20. to *vers.* 28. the words are worthy of your best meditation;

for they were dearly beloved, though sorely afflicted.

*Nihil est nisi mica panis.*  
Luther.

2 Remedy.

Such fooles  
make God a  
God of clouts,  
one that will  
not doe as he  
saith but they  
shall find God  
to be as severe  
in punishing,  
as he is to o-  
thers gracious  
in pardoning.  
Good turnes  
aggravate un-  
kindnesses, &  
our guilt is in-  
creased by our  
obligations.

meditation; oh that they were engraven  
in all your hearts, and constant in all your  
thoughts! Though they are too large for  
me to transcribe them, yet they are not  
too large for you to remember them. To  
argue from mercy to sinfull liberty, is the  
Devils Logick, and such Logicians doe ever  
walk, as upon a Mine of Gun-powder, ready  
to be blowne up; no such soules can  
ever avert or avoid the wrath of God.  
This is wickednesse at the height, for a  
man to be very bad, because God is very  
good, a worse spirit then this is not in hell.  
Ah Lord! doth not wrath, yea the great-  
est wrath, lye at this mans doore? Are not  
the strongest Chaines of darknesse prepa-  
red for such a soule? To sin against mer-  
cy, is to sin against humanity, it is bestiall,  
nay it is worse. To render good for evill  
is Divine, to render good for good, is hu-  
mane, to render evill for evill, is brutish,  
but to render evill for good, is devillish;  
and from this evil deliver my soul, oh God,

### The Third Remedy

#### 3 Remedy.

**A**gainst this Device of Satan, is, so-  
lemnly to consider, That there is no  
greater misery in this life, then not to be  
in misery; no greater affliction, then not  
to be afflicted; woe, woe to that soule  
that God will not spend a rod upon; this  
is

is the saddest stroke of all, when God refuses to strike at all. *Ephraim is joyned to Idolls, let him alone. Why should you be smitten any more, you will revolve more and more.* When the Physitian gives over the Patient, you say *Ring out his Knell, the man is dead*: So when God gives over a soule to sin, without controule, you may truly say, *This soule is lost*, you may ring out his knell, for he is twice dead, and pluckt up by the roots. Freedome from punishment is the mother of security, the step-mother of virtue, the poyson of Religion, the moth of holinesse, and the introducer of wickednesse. *Nothing (said one) seems more unhappy to me, then he to whom no adversity hath happened.* Outward mercies oft times prove a snare to our soules. *I will lay a stumbling block,* Ezek. 3. 20. *Vatablus* his Note there is, *I will prosper him in all things, and not by affliction restraîne him from sin.* Prosperity hath been a stumbling block, at which millions have stumbled, and fallen, and broke the neck of their soules for ever.

*Religio peperit  
divitias & filia  
devoravit  
matrem.*

Religion  
brought forth  
Riches, & the  
Daughter soon  
devoured the  
Mother, saith  
Augustine.

*Faciam, ut  
omnia habeant  
prospera; calamitatis  
eum  
à peccato non  
revocabo.*

### The Fourth Remedy

**A**gainst this Device of Satan, is seriously to consider, That the wants of wicked men under all their outward mercy, and freedome from adversity, is far

4 Remedy.

Men that in-  
joy all world-  
ly comforts,  
may truly say,  
*Omnes humanae  
consolationes  
sunt desolationes.*

far greater then all their outward enjoyments. They have many mercies, yet they want more then they enjoy; the mercies which they enjoy, are nothing to the mercies they want. 'Tis true, they have honours, and riches, and pleasures, and friends, and are mighty in power, their seed is established in their sight with them, and their off-spring before their eyes; *Their houses are safe from fear, neither is the rod of God upon them; They send forth their little ones like a flocke, and their children dance. They take the Timbrell and Harp, and rejoyce at the sound of the Organ; they spend their dayes in wealth, their eyes stand out with fatnesse, they have more then heart can wish: And they have no bands in their death, but their strength is firme; they are not in trouble as other men, as David and Job speak;* yet all this is nothing to what they want; They want interest in God, Christ, the Spirit, the Promises, the Covenant of Grace, and everlasting Glory, they want acceptation and reconciliation with God; they want Righteousness, Justification, Sanctification, Adoption, and Redemption. They want the pardon of sin, and power against sin, and freedome from the dominion of sin: They want that favour that is better then life, and that joy that is unspeakable and full of glory; and that peace that passes understanding.

standing; and that grace, the least spark of which, is more worth then Heaven and Earth. They want a house that hath foundations, whose builder and maker is God; they want those riches that perish not; that glory that fades not, that Kingdome that shakes not. Wicked men are the most needy men in the world, yea, they want those two things that should render their mercies sweet, *viz.* The blessing of God, and content with their condition; and without which, their Heaven is but Hell, on this side Hell. When their hearts are lifted up, and grown big upon the thoughts of their abundance; if conscience do's but put in a word, and say, 'tis true, here is this and that outward mercy, Oh! but where is an interest in Christ? Where is the favour of God? Where are the comforts of the Holy Ghost? Where are thy Evidences for Heaven? &c. This word from conscience makes the mans countenance to change, his thoughts to be troubled, his heart to be amazed, and all his mercies on the right hand, and left, to be as dead and withered. Ah! were but the eyes of wicked men open to see their wants, under their abundance, they would cry out, and say as *Abraham* did, *What are all these to me, so long as I cannot see the Kings face?* What's honour, and riches, and the favour of Creatures, so long

*Nec Christus  
nec cælum pati-  
tur hyperboles.*  
Neither  
Christ, nor  
Heaven, can be  
hyperbolized.

A Crown of  
gold cannot  
cure the head-  
ach, nor a vel-  
vet slipper  
cannot ease  
the Gout, no  
more can ho-  
nour or riches  
quiet and still  
the Con-  
science.

The heart of  
man is a three  
square trian-  
gle, which the  
whole round  
Circle of the  
world cannot  
fill (as Mathe-  
maticians say)  
but all the  
corners will  
complain of  
emptiness, and  
hunger for  
something else.

as I want the favour of God, the pardon of my sins, an interest in Christ, and the hopes of glory. O Lord, give me these, or I dye, give me these, or else I shall eternally dye.

### The Fifth Remedy

5 Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That outward things are not as they seem, and are esteemed; they have indeed a glorious outside, but if you view their insides, you will easily find that they fill the head full of cares, and the heart full of fears; what if the fire should consume one part of my estate? and the sea should be a grave to swallow up another part of my estate? what if my servants should be unfaithfull abroad? and my children should be deceitfull at home? Ah! the secret fretting, vexing, and gnawing that doth daily, yea, hourly attend those mens soules, whose hands are full of worldly goods.

'Twas a good speech of an Emperour, You (said he) gaze on my purple Robe, and golden Crowne, but did you know what cares are under it, you would not take it up from the ground to have it. 'Twas a true saying of Augustine on the 26 Psalme, Many are miserable by loving hurtfull things, but they are more miserable by ha-  
ving

*Multis amando  
res noxias sunt  
miseri, habendo  
miseriores.  
August.*

ving them. It is not what men enjoy, but the Principle from whence it comes, that makes men happy. Much of these outward things doe usually cause great distraction, great vexation, and great condemnation at last, to the possessors of them. If God gives them in his wrath, and doe not sanctifie them in his love, they will at last be witnesses against a man, and racks to torture and torment a man, and milstones for ever to sink a man, in that day, when God shall call men to an account, not for the use, but for the abuse of mercy.

### The Sixth Remedy

**A**gainst this Device of Satan, is, Seriously to consider the end and the designe of God in heaping up mercy upon the heads of the wicked, and in giving them (*a quietus est*) rest and quiet from those sorrowes and sufferings that others sigh under. David in *Psal.* 73. 17, 18, 19, 20. shewes the end and designe of God in this; saith he, *When I went into the Sanctuary of God, then I understood their end: Surely thou diddest set them in slippery places, thou castedst them downe into destruction. How are they brought into desolation as in a moment? they are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt*

#### 6 Remedy.

*Valens the Roman Emperour, fell from being an Emperour, to be a footstool to Sapor, King of Persia. Dionysius King of Sicily, fell from his Kingly glory, to be a Schoolmaster. The brave Queene Zenobia was brought to Rome in golden chains.*

*Valens an Emperour, Belisarius a famous General, Henry the Fourth, Bajazet, Pythias, Great Pompey, & William the Conqueror, these from being very high, were brought very low; they all fell from great glory and majesty, to great poverty and misery.*

*Da Domine ut sic possideamus temporalia ut non perdamus aeterna. Bern.* Grant us Lord that we may so partake of temporall felicity, that we may not loose eternall.

*Shall despise their Image. See in Psal. 92. 7. When the wicked spring as grasse, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. Gods setting them up, is but in order to his casting them downe; his raising them high, is but in order to his bringing them low. Exod. 9. 16. And in very deed, for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. I have constituted and set thee up as a But-marke, that I may let flie at thee, and follow thee close with plague upon plague, till I have beaten the very breath out of thy body, and got my selfe a name, in setting my feet upon the neck of all thy pride, power, pomp, and glory. Ah soules! what man in his wits would be lifted up, that he might be cast downe. would he set higher then others, when 'tis but in order to his being brought downe lower then others? There is not a wicked man in the world, that is set up with Lucifer, as high as Heaven, but shall with Lucifer be brought downe as low as Hell. Can'st thou think seriously of this, Oh soule! and not say, O Lord, I humbly crave that thou wilt let me be little in this world, that I may be great in another world; and low here, that I may be high for ever hereafter: Let me be low, and feed low, and live low, so I may*

may live with thee for ever ; let me now be cloathed with rags, so thou wilt cloath me at last with thy Robes ; let me now be set upon a dunghill, so I may at last be advanc'd to sit with thee upon thy Throne ; Lord, make me rather gracious, then great ; inwardly holy, then outwardly happy ; and rather turne me into my first nothing, yea, make me worse then nothing, rather then set me up for a time, that thou mayest bring me low for ever.

### The Seventh Remedy

**A**gainst this Device of Satan, is, solemnely to consider, That God doth often most plague and punish those, whom others think he doth most spare and love ; that is, God do's plague and punish them most with spirituall judgements ( which are the greatest, the forest, and the heaviest ) whom he least punishes with temporall punishments ; there are no men on earth so internally plagued, as those that meet with least externall plagues. Oh ! the blindness of mind, the hardness of heart, the searedness of conscience, that those soules are given up to, who in the eye of the world are reputed the most happy men, because they are not outwardly afflicted and plagued as other men. Ah soules ! 'twere better that all the tem-

H

porall

### 7 Remedy.

Psal. 81. 12.  
Psal. 78. 26.  
to 31.  
Psal. 106. 15.  
*He gave them  
their request,  
but sent leanness  
into their soules.*  
'Tis a heavy  
plague to  
have a fat bo-  
dy, and a lean  
soule ; a house  
full of gold,  
and a heart  
full of sin.

'Tis better to  
have a sore,  
then a feared  
conscience.

'Tis better to  
have no heart  
then a hard  
heart; no  
mind, then a  
blind mind.

porall Plagues that ever befell the Children of men since the fall of *Adam*, should at once meete upon your soules, then that you should be given up to the least spirituall plague, to the least measure of spirituall blindness, or spirituall hardnesse of heart, &c. Nothing will better that man, nor move that man, that is given up to spirituall judgements; let God smile or frowne, stroke, or strike, cut or kill, he minds it not, he regards it not; let life, or death, heaven, or hell, be set before him, it stirs him not, he is made up on his sin, and God is fully set to doe Justice upon his soule; this mans preservation is but a reservation unto a greater condemnation. This man can set no bounds to himselfe, he is become a brat of fathomlesse perdition; he hath guilt in his bosome, and vengeance at his back, where-ever he goes; neither Ministry, nor misery, neither miracle, nor mercy, can mollifie his heart; and if this soule be not in Hell on this side Hell, who is? who is?

The

## The Eighth Remedy

**A**gainst this Device of Satan, is, To dwell more upon that strict account that vaine men must make for all that good that they doe enjoy. Ah! did men dwell more upon that account that they must ere long give for all the mercies that they have injoyed, and for all the favours that they have abused, and for all the sins they have committed, would make their hearts to tremble, and their lips to quiver, and rottennesse to enter into their bones; it would cause their soules to cry out, and say, Oh! that our mercies had been fewer, and lesser, that our account might have been easier, and our torment and misery (for our abuse of so great mercy) not greater then we are able to bear. O cursed be the day wherein the Crowne of honour was set upon our heads, and the treasures of this world were cast into our laps; O cursed be the day wherein the sun of prosperity shin'd so strong upon us, and this flattering world smil'd so much upon us, as to occasion us to forget God, to slight Jesus Christ, to neglect our soules, and to put far from us the day of our account.

*Philip the Third of Spaine, whose life was free from grosse evils, professed, That*

## 8 Device.

In this day men shall give an account  
(*De bonis commissis, de bonis dimissis, de malis commissis, de malis permissis*)  
of goodthings committed unto them, of good things neglected by them, of evils committed by them, and of evils suffered by them.

*In die iudicii  
plus valebit con-  
scientia pura,  
quam in auri  
pens. Bern.  
Then shall a  
good Con-  
science be  
more worth  
then all the  
worlds good.*

*Hierome still  
thought that  
that voyce  
was in his  
ears (Surgite  
morituri & re-  
nite ad iudi-  
cium) Arise  
you dead, and  
come to judge-  
ment. As if  
as I think on  
that day, how*

*he would rather loose all his Kingdome, then  
offend God willingly; yet being in the A-  
gony of death, and considering more  
thoroughly of his account he was to give  
to God, feare struck into him, and these  
words brake from him; Oh! would to God  
I had never reigned; Oh that those years  
I have spent in my Kingdome, I had lived  
a solitary life in the wildernesse! Oh that  
I had lived a solitary life with God! how  
much more securely should I now have died?  
how much more confidently should I have  
gone to the Throne of God? What doth all  
my glory profit me, but that I have so much  
the more torment in my death. God keeps  
an exact account of every penny that's  
laid out upon him and his, and that is laid  
out against him and his; and this in the  
day of account men shall know and feele,  
though now they wink, and will not un-  
derstand. The sleeping of vengeance, cau-  
seth the overflowing of sin, and the over-  
flowing of sin causeth the awaking of ven-  
geance; abused mercy will certainly turn  
into fury; Gods forbearance is no quit-  
tance; the day is at hand, when he will  
pay wicked men for the abuse of new and  
old mercies; if he seem to be slow, yet  
he is sure; he hath leaden heels, but iron  
hands; the farther he fetcheth his blow,  
or draweth his Arrow, the deeper he will  
wound in the day of Vengeance. Mens  
actions*

actions are all in print in Heaven, and God will, in the day of account, read them aloud, in the eares of all the world, that they may all say amen to that righteous sentence that he shall passe upon all the despisers and abusers of mercy.

dorth my  
whole body  
quake, and my  
heart within  
me tremble?

*The Ninth Device that Sa-  
tan hath to draw the  
soule to Sin,  
is,*

**B**Y presenting to the soule the crosses, losses, reproaches, sorrowes, and sufferings that doe daily attend those that walk in the wayes of holinesse. Saith Satan, doe not you see that there are none in the world that are so vexed, afflicted, and tossed, as those that walk more circumspectly and holily then their neighbours; they are a by-word at home, and a reproach abroad; their miseries come in upon them like *Job's* Messengers, one upon the neck of another, and there is no end of their sorrowes and troubles; therefore saith Satan, you were better walk in wayes that are lesse troublesome, and lesse afflicted, though they be more sinfull; for who but a mad man would spend his dayes in sorrow, vexation, and affliction,

9 Device.

when it may be prevented, by walking in the wayes that I set before him.

*Now the Remedies against  
this Device of Satan,  
are these that  
follow.*

*The First Remedy*

*1 Remedy.*

**A**gainst this Device of Satan, is, solemnly to consider, That all the afflictions that doe attend the people of God, are such, as shall turn to the profit and glorious advantage of the people of God; they shall discover that filthinesse and vilenesse in sin, that yet the soule hath never seen.

*Gospely Oli-  
vians.*

It was a speech of a Germane Divine, in his sicknesse; *In this Disease I have learned how great God is, and what the evill of sin is; I never knew so purpose what God was before, nor what sin meant, till now.* Afflictions are a Christall glasse, wherein the soule hath the clearest sight of the ugly face of sin; in this glasse the soule comes to see sin to be but a bitter-sweet; yea, in this glasse the soule comes to see sin, not onely to be an evill, but to be the greatest evill in the world, to be an  
evill

evill far worse then Hell it selfe.

Again, They shall contribute to the mortifying and purging away of their sins. Afflictions are Gods Furnace, by which he cleanses his people from their drosse; affliction is a fire, to purge out our drosse, and to make virtue shine; it is a potion to carry away ill humours, better then all the *Benedicta Medicamentum*, as Physicians call them. *Aloes* kills worms, colds and frosts doe destroy Vermine: so doe afflictions the corruptions that be in our hearts. The *Jewes* under all the Prophets thundering, retained their Idolls, but after their Babylonish Captivity, 'tis obseryed, there have been no Idolls found amongst them.

Again, Afflictions are sweet preservatives to keep the Saints from sin, which is a greater evill then Hell it selfe: as *Job* spake, *Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not, teach thou me; if I have done iniquity, I will doe no more. Once have I spoken foolishly, yea, twice, but I will doe so no more.* The burnt Child dreads the fire; ah! saith the soule under the rod, sin is but a bitter-sweet, and for the future I intend by the strength of Christ, that I will not buy repentance at so dear a rate.

The Rabbins to scare their Scholars from sin, were wont to tell them, *That*

Iſa. 1. 24.

Ch. 27. 8, 9,

In times of  
peace our Ar-  
mor is rusty,  
in time of war  
'tis bright

Job 34. 31, 32.

Salt brine  
preserves from  
putrefaction,  
and salt ma-  
shes keep the  
Sheep from  
the rot: So  
do afflictions,  
the Saints  
from sin.

*sin made Gods head ake; and Saints under the rod have found by wofull experience, that sin makes not onely their heads, but their hearts ake also.*

*Augustine* by wandring out of his way, escaped one that lay in weight to mischief him. If afflictions did not put us out of our way, we should many times meet with some sin or other, that would mischief our precious soules.

The bal in the emblem saith,  
*Recessa surg;*  
the harder  
you beat me  
down in affliction,  
the higher I shall  
bound in affliction  
towards heaven  
and heavenly things.

Again, They will work the Saints to be more fruitfull in holinesse, *Heb. 12. 10, 11. But he afflicts us for our profit, that we might be partakers of his holinesse.* The Flowers smell sweetest after a shower, Vines beare the better for bleeding, the Walnut-tree is most fruitfull, when most beaten; Saints spring and thrive most internally, when they are most externally afflicted; afflictions are called by some *The mother of virtue.* *Manasses* his chain was more profitable to him, then his Crown. *Luther* could not understand some Scriptures, till he was in affliction. The *Christ-crosse* is no letter, and yet that taught him more then all the letters in the row. *Gods House of Correction, is his Schoole of Instruction.* All the stones that came about *Stevens* eares, did but knock him closer to *Christ* the corner-stone. The waves did but list *Noah's Ark* nearer to Heaven, and the higher the waters grew, the

*Sibola crucis*  
*Sibola lucis.*

the more near the Ark was lifted up to Heaven. Afflictions doe lift up the soule to more rich, clear, and full injoyments of God. *Hof. 2. 14. Behold, I will allure her into the wilderness, and speak comfortably to her, (or rather, as the Hebrew hath it) I will earnestly, or vehemently speake to her heart.* God makes afflictions to be but inlets to the soules more sweet and full injoyment of his blessed selfe. When was it that *Steven* saw the Heavens open, and *Christ* standing at the right hand of God? but when the stones were about his eares, and there was but a short step betwixt him and eternity. And when did God appear in his glory to *Jacob*? but in the day of his troubles, when the stones were his pillowes, and the ground his bed, and the hedges his curtaines, and the Heavens his Canopie; *Then he saw the Angels of God ascending and descending in their glistering robes.* The Plant in *Nazianzen* growes with cutting, being cut, it flourisheth; it contends with the Ax, it lives by dying, and by cutting it growes: so doe Saints by their afflictions that doe befall them, they gaine more experience of the power of God supporting them, of the wisdom of God directing them, of the grace of God refreshing and cheering them, and of the goodnesse of God quickning and quickning of them, to a greater love

ורכרתי  
של — לכה  
*Vedibbarig-  
nal-libbab.*

It is reported of *Tiberius* (the Emperour) that passing by a place where he saw a Croſs lying in the ground upon a marble stone, and causing the stone to be digged up, found a great deale of treasure under the Croſs. So many a precious Saint hath found much spiritual and heavenly Treasure under the crosse they have met withall.

love to holinesse, and to a greater delight in holinesse, and to a more vehement pursuing after holinesse.

I have read of a Fountaine, that at noon day is cold, and at mid-night it growes warme: so many a precious Saint is cold God-wards, and Heaven-wards, and Holinesse-wards, in the day of prosperity, that grow warme God-wards, and Heaven-wards, and Holinesse-wards, in the mid-night of adversity.

Again, Afflictions serve to keep the hearts of the Saints humble and tender, *Lam. 3. 19, 20. Remembring my affliction, and my misery, the wormwood, and the gall; my soule hath them still in remembrance, and is humbled in me, or bowed downe in me, as the Originall hath it. So David, when he was under the rod, could say, I was dumb, I opened not my mouth, because thou diddest it.*

I have read of one, who when any thing fell out prosperously, would read over the *Lamentations of Jeremiab*, and that kept his heart tender, humble, and low. Prosperity doth not contribute more to the puffing up of the soule, then adversity doth to the bowing down of the soul; This the Saints by experience finde, and therefore they can kisse, and imbrace the Crosse, as others doe the worlds Crown.

Again, They serve to bring the Saints nearer

וחשיח  
from  
שור

Gregory Nazianzen.

nearer to God, and to make them more importunate and earnest in prayer with God. *Before I was afflicted, I went astray, but now have I kept thy word. It is good for me that I have been afflicted, that I might learne thy Statutes. I will be to Ephraim as a Lyon, and as a young Lyon to the house of Judah. I even I will tear, and goe away, I will take away, and none shall rescue him.*

*I will goe and returne to my place, till they acknowledge their offence, and seek my face; in their affliction they will seeke me early: And so they did, Come (say they) and let us returne unto the Lord, for he hath torne, and he will heale us; he hath smitten, and he will bind us up. After two dayes he will revive us, in the third day he will raise us up, and we shall live in his sight. So when God had hedg'd up their way with thornes, then they say, I will goe and returne to my first husband, for then was it with me better then now. Ah the joy, the peace, the comfort, the delight, and content that did attend us, when we kept close communion with God, doth bespeak our return to God. We will return to our first husband, for then was it with us better then now.*

When Tiribazus a Noble Persian, was Arrested, he drew out his sword, and defended himselfe, but when they told him that they came to carry him to the King, he

Psal. 119.  
67. 71.  
Hos. 5. 14, 15.  
Ch. 6. 1, 2.

The more precious odours, and the purest spices are bearen, and bruised, the sweeter sent and savor they send abroad: So doe Saints when they are afflicted.  
Hos. 2. 6, 7.

Most men are like a top, that will not goe unlesse you whip it, and the more you whip it, the better it goes. You know how to apply it. They that are in adversity, saith Luther, doe better understand Scriptures; but those that are in prosperity, read them as a Verse in Ovid. Eyes are kill'd with Honey, but quickned with Vineger. The honey of prosperity kills our graces, but the vineger of adversity quickens our graces.

he willingly yielded; so, though a Saint may at first stand a little out, yet when he remembers, that afflictions are to carry him nearer God, he yields, and kisses the rod. Afflictions are like the prick at the *Nightingales* breast, that awakes her, and puts her upon her sweet and delightfull singings.

Again, Afflictions they serve to revive and recover decayed graces; they inflame that love that's cold, and they quicken that faith that is decaying, and they put life into those hopes that are withering, and spirits into those joyes and comforts that are languishing. *Muske* (saith one) when it hath lost its sweetnesse, if it be put into the sink amongst filth, it recovers it. So doe afflictions recover and revive decayed graces. The more Saints be beaten with the hammer of afflictions, the more they are made the Trumpets of Gods praises, and the more are their graces revived and quickned. Adversity abases the lovelinesse of the world, that might intice us; it abates the lustinesse of the flesh within, that might incite us to folly and vanity, and it abets the Spirit in his quarrell to the two former, which tends much to the reviving and recovering of decayed graces. Now suppose afflictions and troubles doe attend the wayes of holinesse, yet seeing that they all work for the great profit and singular

singular advantage of the Saints, let no soule be so mad, as to leave an afflicted way of holinesse, to walk in a smooth path of wickednesse.

## The Second Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That all the afflictions that doe befall the Saints, doe onely reach their worser part; they reach not, they hurt not their noble part, their best part; all the Arrowes stick in the Target, they reach not the conscience. *And who shall harme you, if you be followers of that which is good? (saith the Apostle.)* That is, none shall harm you; they may thus and thus afflict you, but they shall never harm you.

It was the speech of a Heathen, when as by the Tyrant he was commanded to be put into a Morter, and be beaten to pieces with an Iron pestell, he cryes out to his persecuters, *You doe but beat the vessel, the case, the husk of Anaxarchus, you doe not beat me;* his body was to him but as a case, a husk; he counted his soule himselfe, which they could not reach; you are wise, and know how to apply it.

*Socrates* said of his Enemies, *They may kill me, but they cannot hurt me.* So afflictions may kill us, but they cannot hurt

2 Remedy.

The Christian Souldier shall ever be Master of the day (*Mori posse, non posse*) said *Cyprian* to *Carthage* he may suffer death, but never conquest.

hurt us; they may take away my life, but they cannot take away my God, my Christ, my Crown.

### The Third Remedy

#### 3 Remedy.

There are none of Gods afflicted ones that have not their (*lucida intervalla*) intermissions, respits, and breathing wholes, under their short & momentary afflictions. When Gods hand is on thy back, let thy hand be on thy mouth; for though the affliction be sharp, it shall be but short.

**A**gainst this Device of Satan, is, seriously to consider, That the afflictions that doe attend the Saints in the wayes of holinesse, are but short and momentary. *Sorrow may abide for a night, but joy comes in the morning*; this short storm will end in an everlasting calme, this short night will end in a glorious day, that shall never have end. 'Tis but a very short time between grace and glory, between our title to the Crown, and our wearing the Crown, between our right to the heavenly inheritance, and our possession of the heavenly inheritance. Fourteen thousand years to the Lord, is but as one day; what is our life, but a shadow, a bubble, a flower, a post, a span, a dream, &c. yea, so small a while doth the hand of the Lord rest upon us, that *Luther* cannot get diminutives enough to extenuate it; for he calls it a very little little crosse that we bear. The Prophet in *Isa. 26. 20.* (*to pikron mikron*) saith the indignation doth not (*transire*) passe, but (*pertransire*) overpasse. The sharpnesse, shortnesse, and suddenesse of it is set forth by the travell of

a woman, *John 16.21.* And that is a sweet Scripture, *For ye have need of patience, that after ye have done the will of God, ye might receive the promise: For yet a little while he that shall come, will come, and will not tarry. (Tantillum, tantillum adhuc pusillum.)* A little, little, little while.

When *Athanasius* friends came to bewaile because of his misery and banishment, he said, *It is but a little cloud, and will quickly be gone. 'Twill be but as a day before God will give his afflicted ones beauty for ashes, the Oyle of gladnesse for the spirit of heavinesse; before he will turn all your sighing into singing, all your lamentations, to consolations, your sackcloth into silks, ashes into Oyntments, and your fasts into everlasting feasts, &c.*

*John 14. 21.*  
*Heb 10 36,*  
37.

Εὐχαριστοῦμεν  
ὁσόν, ὅσον.

*Nebecula est  
cito transibit.*  
*Athanasius.*

### The Fourth Remedy

**A**gainst this Device of Satan, is, seriously to consider, That the afflictions that doe befall the Saints, are such as proceed from Gods dearest love. *As many as I love, I rebuke and chasten.* Saints, saith God, think not that I hate you, because I thus chide you; he that escapes reprehension, may suspect his adoption, God had one Son without corruption, but no Son without correction. A gracious soule may look through the darkest cloud, and see

4 Remedy.

*Austine askeeth  
(si amatur quomodo infirmatur) if he were  
belov'd, how  
came he to be  
sick? So*

are wicked  
men apt to  
say, be. as if  
they know  
not that cor-  
rections are  
pledges of  
our adoption,  
and badges of  
our Son-ship.  
God had one  
Son without  
sin, but none  
without sor-  
row.

see a God smiling on him. We must look through the anger of his correction, to the sweetnesse of his countenance, and as by a Rain-bow, we see the beautifull Image of the Suns light, in the midst of a dark and waterish cloud.

When *Munster* lay sick, and his friends asked him how he did, and how he felt himselfe, he pointed to his sores and Ulcers ( whereof he was full ) and said, *These are Gods Gems and Jewells, wherewith he decketh his best friends, and to me they are more precious then all the gold and silver in the world.* A soule at first conversion is but ruff-cast, but God by afflictions doth square and fit, and fashion it for that glory above, which doth speak them out to flow from precious love; therefore the afflictions that doe attend the people of God, should be no bar to holinesse, nor no motive to draw the soule to wayes of wickednesse.

### The Fifth Remedy

3 Remedy.

Exodus 17.

Ezra 1.

**A** Gainst this Device of Satan, is, solemly to consider, That 'tis our duty and glory not to measure afflictions by the smart, but by the end. When *Israel* was dismissed out of *Egypt*, 'twas with gold, and ear-rings. So the *Jewes* were dismissed out of *Babylon*, with gifts jewells, and

and all necessary *necessities*. Look more at the latter of a Christian, then the beginning of his affliction: Consider the patience of *Job*, and what end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosome. Look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast where he could see neither Sun, Moon, nor Stars, but behold him at the last made Ruler over *Egypt*. Look not upon *David* as there was but a step between him and death; nor as he was envied by some, and flighted and despised by others, but behold him seated in his Royall Throne, and dying in his bed of honour, and his Son *Solomon*, and all his glistering Nobles about him. Afflictions they are but as a dark entry into your Fathers house, they are but as a dirty lane to a Royall Palace. Now tell me foules, whether it be not very great madnesse to shun the wayes of holinesse, and to walk in the wayes of wickednesse, because of those afflictions that doe attend the wayes of holinesse.

Afflictions  
they are but  
our Fathers  
Gold Smiths,  
who are work-  
ing to adde  
Pearls to our  
Crownes.

*Tiberius* saw  
Paradise,  
when he wal-  
ked upon hot  
burning coals.  
*Herodotus* said  
of the *Affri-  
ans*, Let them  
drink nothing  
but worm-  
wood all their  
life long;  
when they  
dye, they shall  
swim in He-  
ney; you are  
wise, & know  
how to apply  
it.

## The Sixth Remedy

## 6 Remedy.

The King of  
Aracum in  
Scaliger, tries  
her whom he  
means to  
marry, by  
sweating ; if  
they besweet,  
then he mar-  
ries them ; if  
not, he rejects  
them. You  
may easily  
make the  
Application.

**A**gainst this Device of Satan, is seri-  
ously to consider, That the design  
of God in all the afflictions that doe be-  
fall them, is onely to try them ; 'tis not to  
wrong them, nor to ruine them, as igno-  
rant soules are apt to think. *He knoweth  
the way that I take, and when he hath try-  
ed me, I shall come forth as gold,* saith pati-  
ent Job. So in Dan. 8. 2. *And thou shalt  
remember all the way which the Lord thy  
God led thee, these forty years in the wilder-  
nesse, to humble thee, and to prove thee, to  
know what was in thy heart, whether thou  
wouldest keep his Commandements or no.*  
God afflicted them thus, that he might  
make knowne to themselves and others  
what was in their hearts. When fire is put  
to green wood, there comes out abundance  
of watery stuffe that before appeared not ;  
when the pond is empty, the mud, filth,  
and roads come to light. The snow covers  
many a dunghill, so doth prosperity many  
a rotten heart. It is easie to wade in a  
warm bath, and every Bird can sing in a  
Sun-shine day, &c. Hard weather tries  
what health we have ; afflictions try what  
sap we have, what grace we have. Wea-  
thered leaves soon fall off in windy wea-  
ther, rotten boughes quickly break with  
heavy

heavy weights, &c. You are wise, and know how to apply it.

Afflictions are like pinching frosts, that will search us; where we are most unsound, we shall soonest complaine, and where most corruptions lye, we shall most shrink. We try Mettal by knocking, if it sound well, then we like it: So God tries his by knocking, and if under knocks they yield a pleasant sound, God will turn their night into day, and their bitter into sweet, and their Crosse into a Crown; and they shall hear that voyce, *Arise and shine, for the glory of the Lord is risen upon thee, and the favours of the Lord are flowing in on thee.*

Dunghill: raked, send out a stichy steam, Oynments a sweet perfume. This is applicable to sinners and Saints under the rod.

### The Seventh Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That the afflictions, wrath, and misery that doe attend the wayes of wickednesse, are far greater, and heavier then those are, that doe attend the wayes of holinesse. Oh! the gauling, girding, lashing, and gnawing of Conscience, that doe attend soules in a way of wickednesse. *The wicked (saith Isaiah) are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.* There are snares in all their mer-

#### 7 Remedy.

Sin oftentimes makes men insensible of the wrath of the Almighty. Sin transformes many a man, as it were into those Bears in Flay, that

could not be stirred with the sharpest prickles; Or those Fishes in *Aristotle*, that though they have speares thrust into their sides, yet they awake not,

Sin brings in sorrow, and sicknesse, &c. The Rabbins say, that when Adam tasted the forbidden fruit, his head ached.

*Sirens* are said to sing curiously while they live, but

cies, and curses and crosses doe attend all their comforts, both at home, and abroad; What is a fine sute of cloaths with the Plague in it? And what's a golden Cup when there is poyson at the bottome? or what's a silken stocking with a broken leg in it? The curse of God, the wrath of God, the hatred of God, and the fierce indignation of God doe alwayes attend sinners, walking in a way of wickednesse. Turn to *Deutr.* 28. and read from v. 15. to the end of that Chapter; and turne to *Levit.* 26. and read from v. 14. to the end of that Chapter, and then you shall see, how the curse of God haunts the wicked (as it were a fury) in all his wayes. In the City it attends him, in the Country it hovers over him; coming in, it accompanies him; going forth, it followes him, and in travell it is his Comrade; it fills his store with strife, and mingles the wrath of God with his sweetest morsells. It is a moth in his Wardrobe murren among his Cattle, mildew in his field, rot among sheep, and oft-times makes the fruit of his loynes, his greatest vexation, and confusion. There is no solid joy, nor lasting peace, nor pure comfort, that doth attend sinners in their sinfull wayes. There is a sword of vengeance that doth every moment hang over their heads, by a small thread; and what joy and content can attend such soules,

soules, if the eye of Conscience be but so far open, as to see the sword? Ah! the horrors, and terrours, the tremblings, and shakings that attend their soules.

to roare horribly when they dye. So doe the wicked.

*The Tenth Device that  
Satan hath to draw  
the soule to  
sin, is,*

**B**Y working them to be frequent, in comparing themselves and their ways with thole that are reputed or reported to be worse then themselves. By this Device the Devil drew the proud Pharisee to blesse himselfe in a cursed condition; *God, I thanke thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, &c.* Why, saith Satan, you swear but petty Oaths, as by your faith, and troth, &c. but such and such swear by wounds and blood; you are now and then a little wanton, but such and such doe daily defile and pollute themselves, by a ctuall uncleannesse, and filthinesse; you deceive and over-reach your neighbours in things that are but as toyes and trifles; but such and such deceive and over-reach others in things of greatest concernment, even to their ruine and undoings; you

10 Device.

*Non vulnera  
sed munera  
ostendit. He  
shewes not his  
wound, but his  
worth, and  
stands not  
onely upon  
his compari-  
sons, but upon  
his disparitions  
I am not like  
this Publican.  
They are very  
good, that are  
not very bad;  
and they that  
are very bad,  
doe alwayes  
prize them-  
selves above  
the Market.*

doe but sit, and chat, and sip with the drunkard; but such and such sit, and drink drunk with the drunkard; you are onely a little proud in heart, and habit, in looks, and words, &c.

*Now the Remedies against  
this Device of Satan,  
are these that  
follow.*

*The First Remedy*

*1 Remedy.*

History speaks  
of a kind of  
Witches,  
That stirring  
abroad would  
put on their  
eyes, but re-  
turning home  
they boxed  
them up  
again. So doe  
Hypocrites.

**A**gainst this Device of Satan, is, so-  
lemnly to consider this, That there  
is not a greater, nor a clearer Argument  
to prove a man an hypocrite, then to be  
quick-sighted abroad, and blind at home;  
*Then to see a mote in another mans eye, and  
not a beam in his owne eye;* then to use  
spectacles to behold other mens sins, ra-  
ther then looking-glasses to behold his  
owne; then to be alwayes holding his fin-  
ger upon other mens sores; then to be  
amplifying and aggravating other mens  
sins, and mitigating of his own, &c.

*The*

*The Second Remedy*

**A**gainst this Device of Satan, is, To spend more time in comparing of your internall and externall actions with the Rule, with the word by which you must be judg'd at last; then in comparing of your selves with those that are worse then your selves. That man that comparing his selfe with others that are worse then himselfe, may seem (to himself and others) to be an Angel; yet comparing himselfe with the word, may see himself to be like the Devil, yea, a very Devil. *Have not I chosen twelve, and one of you is a Devil?* Such men are as like him, as if they were spit out of his mouth.

Satan is called *The God of this world*, because, as God at first did but speak the word, and it was done: so, if the Devil doth but hold up his finger, give the least hint, they will doe his will, though they undoe their soules for ever. Ah! what Monsters would these men appear to be, did they but compare themselves with a righteous Rule, and not with the most unrighteous men; they would appear to be as black as Hell it selfe.

*2 Remedy.*

The nearer we draw to God, and his word, the more rottenesse we shall find in our bones. The more any man looks into the body of the Sun, the lesse he seeth when he looks down again.

It is said of the *Basilisks*, That if he look into a glasse, he presently dyeth. So will sin, and a sinner (in a spirituall sense) when the soul looks into the word which is Gods glasse, &c.

## The Third Remedy

## 3 Remedy.

As in Heaven  
one is more  
glorious then  
another : So  
in Hell, one  
shall be more  
miserable then  
another.  
*Augustine.*

The gate of  
Indulgence,  
the gate of  
Hope, the gate  
of Mercy, the  
gate of Glory,  
the gate of  
Consolation,  
and the gate  
of Salvation,  
will be for  
ever shut  
against them,  
*Acts 25. 10.*

**A**gainst this Device of Satan, is, seriously to consider, That though thy sins be not as great as others, yet without sound repentance on thy side, and pardoning mercy on Gods, thou wilt be as certainly damned as others, though not equally tormented with others. What though Hell shall not be so hot to thee as others, yet thou must as certainly to Hell as others, unlesse the glorious grace of God shines forth upon thee in the face of Christ. God will suite men punishments to their sins, the greatest sins shall be attended with the greatest punishments, and lesser sins with lesser punishments; alas! what a poor comfort will this be to thee when thou comest to dye, to consider, that thou shalt not be equally tormented with others, and yet must be for ever shut out from the glorious presence of God, Christ, Angels, and Saints, and from those good things of eternall life, that are so many, that they exceed number, so great, that they exceed measure, so precious, that they exceed estimation. Sure it is, that the tears of Heaven are not sufficient to bewaile the losse of Heaven; the worm of grief gnawes as painfull, as the fire burns. If those soules, *Acts 20.* wept, because they

they should see *Pauls* face no more, How deplorable is the eternall deprivation of the beatificall Vision?

But this is not all, thou shalt not be onely shut out of Heaven, but shut up in Hell for ever; not onely shut out from the presence of God and Angels, &c. but shut up with Devils, and damned spirits for ever; not onely shut out from those sweet, surpassing, unexpressable, and everlasting pleasures that be at Gods right hand, but shut up for ever under those torments that are easelesse, remedilesse, and endlesse. Ah soules! were it not ten thousand times better for yee to break off your sins by repentance, then to goe on in your sins, till you feelee the truth of what now you heare.

The God of *Israel* is very mercifull; ah that you would repent and return, that your soules might live for ever. Remember this, grievous is the torment of the damned, for the bitternesse of the punishments; but most grievous for the eternity of the punishments. For to be tormented without end, this is that which goes beyond the bounds of all desperation; ah! how doe the thoughts of this make the damned to roare, and cry out for disquietnesse of heart, and teare their haire, and gnash their teeth, and rage for madnesse, that they must dwell in everlasting burnings for ever?

*The*

'Twas a good saying of *Chrysostome*, speaking of Hell (*Ne queramus ubi sit, sed quomodo illam fugiamus*) let us not seek where it is, but how we shall escape it.

Surely, one good means to escape Hell, is to take a turn or two in Hell, by our daily Meditations.

*The Eleventh Device that  
Satan hath to draw  
the soule to sin,  
is,*

11 *Device.*

**B**Y polluting and defiling the soules and judgements of men with such dangerous errors, that doe in their proper tendency tend to carry the soules of men to all loosnesse and wickednesse, as wofull experience doth abundantly evidence. Ah! how many are there filled with these, and such like Christ-dishonouring, and soule-undoing Opinions, viz. *That Ordinances are poor, low, carnall things, and not onely to be lived above, but without also. That the Scriptures are full of fallacies and uncertainties, and no further to be heeded, then they agree with that spirit that is in them. That 'tis a poor low thing, if not Idolatry too, to worship God in a Mediator. That the Resurrection is already past. That there was never any such man or person, as Iesus Christ; but that all is an Allegory, and it signifies nothing but light and love, and such good frames borne in men. That there's no God, nor Devill, Heaven, nor Hell, but what is within us. That there is no sin in the Saints, they are under no Law,*  
but

but that of the Spirit, which is all freedom. That sin and grace are equally of God, and agreeth to his will. With a hundred other horrid Opinions, which hath caused wickednesse to break in as a flood among us, &c.

Now the generall Remedies  
against this Device of  
Satan are these  
that follow.

The First Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That an erroneous vain mind is as odious to God, as a vicious life. He that had the Leprosie in his head, was to be pronounced utterly unclean. Grosse errors make the heart foolish, and render the life loose, and the soule light in the eye of God. Error spreads and frets like a Gangreen, and renders the soule a Leaper in the sight of God.

It was Gods heavy and dreadful plague upon the *Gentiles*, to be given up to a mind void of Judgement, or an injudicious mind, or a mind rejected, disallowed, abhorred of God; or a mind that none have

1 Remedy.

A blind eye  
is worse then  
a lame foot,  
Lev. 13. 44.

The breath of  
the erroneous  
is infectious,  
and like the  
dogs of *Congo*,  
they bite,  
though they  
bark not.

Through animosity to persist in error, is diabolical; it were best that we never erred, next to that, that we amended our error.

have cause to glory in, but rather to be ashamed of. I think that in these dayes God doth punish many mens former wickednesses, by giving them up to soule-ruining errors. Ah Lord! this mercy I humbly beg, that thou wouldest rather take me into thine owne hand, and doe any thing with me, then to give me up to those sad errors, to which thousands have married their soules, and are in a way of perishing for ever.

### The Second Remedy

#### 2 Remedy.

The greatest sinners are sure to be the greatest sufferers.

*ἐπιπράττει*  
*ἡμᾶς.*

**A**gainst this Device of Satan, is, To receive the Truth affectionately, and let it dwell in your soules plenteously; when men stand out against the truth, when truth would enter, and men bar the door of their soules against truth, God in Justice gives up such soules to be deluded and deceived by error, to their eternall undoing. *2 Thess. 2. 10, 11, 12. Because they received not the love of the truth, that they might be saved, God shall send them strong delusions (or as the Greek hath it, The efficacy of error) That they should believe a lye. That they all might be damned, who believed not the truth, but had pleasure in unrighteousnesse. Ah sirs! as you love your soules, doe not tempt God, doe not provoke God by your withstanding*

ing Truth, and out-facing truth, to give you up to believe a lye, that you may be damned. There are no men on earth so fenc'd against errour, as those are that receive the Truth in the love of it. Such soules are not easily tossed too and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftines, whereby they lye in wait to deceive. 'Tis not he that receives most of the Truth into his head, but he that receives most of the truth affectionately into his heart, that shall enjoy the happinesse of having his judgement sound, and clear, when others shall be deluded and deceived by them, who make it their businesse to infect the judgements, and to undoe the soules of men.

Ah soules ! as you would not have your judgements polluted and defiled with errour, *Let the word of the Lord*, that is more precious then Gold, yea, then fine Gold, dwell plentifully in you. 'Tis not the hearing of Truth, nor the knowing of Truth, nor the commending of Truth, nor the Talking of Truth, but the in-dwelling of Truth in your soules, that will keep your Judgements chaste and sound, in the midst of all those glittering errours that betray many soules into his hands, that can easily transforme himselfe into an Angel of light, that he may draw others to lye

Ephes. 4. 14.  
to τῷ αὐτῷ.  
Gr. signifies  
cogging with  
a Dye ; such  
slights as  
Cheaters and  
false Game-  
sters use at  
Dice.

Col. 3. 16.  
ἐνοικῶν. i. e.  
Indwell in  
you, as an in-  
grafted word,  
incorporated  
into your  
soules, so con-  
cocted and  
digested by  
you, as that  
you turne it  
into a part of  
your selves.

They must  
needs erre  
that know not  
Gods wayes,  
yet can they  
not wander so  
wide, as to mis  
of Hell.

*Veritas vincit.*  
Truth (at last)  
triumphs.

*Veritas stat in  
aperto Campo.*  
Truth stands  
in the open  
fields, I, and  
it makes those  
soules stand,  
in whom it  
dwell, when  
others fall as  
Stars from  
Heaven.

lye in Chaines of darknesse with him for  
ever. Oh! let not the word be a stran-  
ger, but make it your choycest familiar;  
then will you be able to stand in the day,  
wherein many shall fall on your right  
hand, and on your left, by the subtilty of  
those that shall say, *Loe here is Christ,*  
*and loe there is Christ.*

There was more wit then grace in his  
speech, that counselled his friend, *Not*  
*to come too nigh unto Truth, lest his teeth*  
*should be beaten out with its heeles.* Ah  
soules! if truth dwell plenteously in you,  
you are happy, if not, you are unhappy  
under all your greatest felicity.

*It is with Truth (saith Melancton) as*  
*is with holy water, every one praised it,*  
*and thought it had some rare virtue in it,*  
*but offer to sprinkle them with it, and they*  
*will shut their eyes, and turne away their*  
*faces from it.*

### The Third Remedy

#### 3 Remedy.

**A**gainst this Device of Satan, is, so-  
lemnly to consider, That Errour  
makes the owner to suffer losse. All the  
paines and labour that men take to defend  
and maintaine their errors, to spread  
abroad, and infect the world with their  
errors, shall bring no profit, nor no com-  
fort to them in that day, wherein every  
man

mans worke shall be made manifest, and the fire shall try it, of what sort it is, as the Apostle shewes, in that remarkable Scripture, 1 Cor. 3. 11, 12, 13, 14, 15. Ah that all those that rise early, and goe to bed late; that spend their time, their strength, their spirits, their all, to advance and spread abroad God-dishonouring, and soule-undoing Opinions, would seriously consider of this, That they shall loose all the paines, cost, and charge that they have been, or shall be at, for the propagating of error; and if they are ever saved, it shall be by fire, as the Apostle there shewes. Ah sirs! is it nothing to lay out your money for that which is not bread? and your strength for that which will not, which cannot profit you in the day that you must make up your accounts, and all your works must be tryed by fire? Ah! that such soules would now at last, *Buy the truth, and sell it not.* Remember, you can never over-buy it, whatsoever you give for it; you can never sufficiently sell it, if you should have all the world in exchange for it.

It is said of *Caesar*, That he had greater care of his Bookes, then of his Royall Robes; for swimming thorow the waters to escape his Enemies, he carried his Books in his hand above the waters, but lost his Robes. Ah! what are *Caesars* Books to Gods

Error as a glasse, is bright, but brittle, and cannot indure the hammer, or fire, as gold can, which though rub'd, or melted, remains firme and orient.

*Maior fuit cura  
Caesari libellorum  
quam purpure.*

Gods Books? Well, remember this, that one day, yea, one houre spent in the study of Truth, or spreading abroad of Truth, will yield the soul more comfort and profit, then many thousand years spent in the study and spreading abroad of corrupt and vaine opinions, that have their rise from Hell, and not from Heaven; from the God of this world, and not from that God, that shall at last judge this world, and all the corrupt opinions of men.

### The Fourth Remedy

#### 4 Remedy.

One old piece of Gold, is worth a thousand new Counters; and one old truth of God is more worth, then a thousand new errors.

True hatred is (*αἵμα ὀργῆς*) to the whole kind. 'Tis sad to frowne upon one error, and smile upon another.

**A**gainst this Device of Satan, is, To hate, reject, and abominate all those Doctrines and Opinions that are contrary to godlinesse, and that open a doore to prophanenesse, and all such doctrines and opinions, that require men to hold forth a strictnesse, above what the Scripture requireth: And all such doctrines and opinions, that doe advance and lift up corrupted nature, to the doing of supernaturall things, which none can doe, but by that supernaturall power that raised Christ from the grave: And all such opinions, that doe lift up our owne righteousness, in the roome of Christs righteousness; that place good workes in the Throne of Christ, and makes them Co-partners with Christ, &c. And all those

those opinions and doctrines, that doe so set up, and cry up Christ and his righteousness, as to cry downe all duties of holiness, and righteousness: And all those doctrines and opinions, that doe make the glorious and blessed priviledges of believers in the dayes of the Gospel, to be lesse, fewer, and weaker, then they were in the time of the Law. Ah! did your soules arise with a holy hatred, and a strong indignation against such doctrines and opinions, you would stand when others fall, and you would shine as the Sun in her glory, when many, that were once as shining Stars, may goe forth as stinking snuffs.

*The Fifth Remedy*

**A**gainst this Device of Satan, is, To hold fast the Truth; as men take no hold on the arm of flesh, till they let goe the arm of God: so men take no hold on error, till they have let goe their hold of Truth; therefore hold fast the Truth, Truth is thy Crown, hold fast thy Crown; and let no man take thy Crown from thee. Hath not God made Truth sweet to thy soule? yea, *sweeter then the Honey, or the Honey-comb*, and wilt thou not goe on to Heaven, feeding upon Truth, that heavenly Honey-comb, as *Sampson* did of his Honey-comb. Ah soules! have you not

K found

*Gideon* had seventy Sons, and but one Bastard, and yet that Bastard destroyed all the rest. Judges 8. 13 One turn may bring a man quite out of the way.

5 Remedy.

Jer. 17. 5.

2 Tim. 1. 13.  
Titus 1. 9.

The Priests of Mercury when they eat their figs & honey, cryed out. *(ἡμεῖς ἡμεῖς)* sweet is Truth.

found Truth sweetning your spirits, and cheering your spirits, and warming your spirits, and raising your spirits, and corroborating your spirits? Have not you found Truth a guide to lead you, a staffe to uphold you, a Cordiall to strengthen you, and a Plaister to heale you? And will not you hold fast the Truth? Hath not Truth been your best friend in your worst dayes? Hath not Truth stood by you, when friends have forsaken you? Hath not Truth done more for you, then all the world could doe against you, and will you not hold fast the Truth? Is not Truth your right eye, without which you cannot see for Christ? And your right hand, without which you cannot doe for Christ? And your right foot, without which you cannot walk with Christ? And will you not hold fast Truth? Oh! hold fast the Truth in your judgements, and understandings, in your wills and affections, in your profession, and conversation.

It is with  
Truth, as  
with some  
Plants, which  
live & thrive  
but in warme  
Climates.

Truth is more precious then gold, or Rubies, *and all the things thou can'st desire, are not to be compared to her.* Truth is that heavenly glasse, wherein we may see the lustre, and glory of Divine wisdom, power, greatnesse, love, and mercifullness. In this glasse you may see the face of Christ, the favour of Christ, the riches of Christ, and the heart of Christ, beating  
and

and working sweetly towards your soules.  
Oh! let your soules cleave to Truth, as  
Ruth did to Naomi, and say, *I will not  
leave Truth, nor return from following af-  
ter Truth, but where Truth goes, I will  
goe, and where Truth lodgeth, I will lodge,  
and nothing but death shall part Truth and  
my soule.* What John said to the Church  
of Philadelphia, I may say to you; *Hold  
that fast which thou hast, that no man take  
thy Crowne.* The Crowne is the top of  
Royalties, such a thing is Truth, *Let no  
man take thy Crowne. Hold fast the faith-  
full word,* as Titus speaks. You were bet-  
ter let goe any thing, then Truth; you  
were better let goe your honours, and ri-  
ches, your friends, and pleasures, and the  
worlds favours; yea, your nearest, and  
dearest relations, y, your very lives, then  
to let goe Truth. Oh! keep the Truth,  
and Truth will keep you safe and happy  
for ever. Blessed are those soules that are  
kept by Truth.

### The Sixth Remedy

**A**gainst this Device of Satan, is, To  
keep humble; Humility will keep  
the soule free from many darts of Satans  
casting, and erroneous snares of his spread-  
ing. As low Trees and Shrubs are free  
from many violent gusts and blasts of

K 2

wind,

Ruth 1, 15,  
16, 17.

Though I  
cannot dis-  
pure for the  
truth, yet I  
can dye for  
the truth, said  
that blessed  
Martyr.

TIT. 1. 9.  
*Antyphatros.*  
Hold fast as  
with tooth  
and naile,  
against those  
that would  
snatch it from  
us.

6 Remedy.  
I have seed of  
one, who see-  
ing in a vision,  
many sores  
of the Devill  
spread upon  
the earth, he  
sate downe  
mourning.

and said with-  
in himsefe  
(*Qui per tran-  
siet ista*) who  
shall pass thro-  
row these?  
whereunto he  
heard a voyce  
answering, *hu-  
militas pertran-  
siet*) humility  
shall pass thro-  
row them.

Psal. 25. 9.

עניוים  
ענה

*Gnanavim*,  
from *Gnanah*,  
which signifies  
the humble  
or afflicted.  
The high  
Tide quickly  
ebbs, and the  
highest Sun is  
presently de-  
clining. You  
know how to  
apply it.

wind, which shake and rend the taller  
Trees; so humble soules are free from  
those gusts and blasts of errour, that rend  
and tear proud lofty soules. Satan and  
the world hath least power to fasten er-  
rours upon humble soules. The God of  
light and Truth delights to dwell with the  
humble; and the more light and Truth  
dwells in the soule, the further off dark-  
nesse and errour will stand from the soule.  
The God of grace poures in grace into  
humble soules, as men poure liquor into  
empty vessells; and the more grace is  
poured into the soule, the lesse errour shall  
be able to over-power the soule, or to in-  
fect the soule.

That's a sweet word in *Psal. 25. 9.*  
*The meeke (or, the humble) will he guide  
in judgement, and the meeke will he teach  
his way.* And certainly, soules guided by  
God, and taught by God, are not easily  
drawn aside into wayes of errour. Oh!  
take heed of spirituall pride; pride fills  
our fancies, and weakens our graces, and  
makes roome in our hearts for errour.  
There are no men on earth so soon en-  
trangled, and so easily conquered by er-  
rour, as proud soules. Oh! 'tis dangerous  
to love to be wise above what is written;  
to be curious, and unsober in your desire  
of knowledge, and to trust to your owne  
capacities and abilities, to undertake to pry  
into

into all secrets, and to be puffed up with a carnall mind. Soules that are thus a soaring up, above the bounds and limits of humility, usually fall into the very worst of errors, as experience doth daily evidence.

### The Seventh Remedy

**A**gainst this Device of Satan, is, solemnly to consider, The great Evils that errors have produced. Error is a fruitfull mother, and hath brought forth such monstrous Children, as hath set Townes, Cities, and Nations on fire. Error is that whorish woman, *that hath cast downe many, wounded many, yea, slaine many strong men, and many great men, and many learned men, and many professing men* in former times, and in our time, as is too evident to all that are not much left of God, destitute of the Truth, and blinded by Satan. Oh the graces that error hath weakned, and the sweet joyes and comforts that error hath clouded, if not buried. Oh the hands that error hath weakned, the eyes that error hath blinded, the judgements of men that error hath perverted; the minds that error hath darkned, the hearts that error hath hardned, the affections that error hath cooled, the consciences that error hath seared, and

The proud soule is like him that gazed upon the Moon, but fell into the pit.

### 7 Remedy.

Errors in conscience produce many great evils, not only (*ad intra*) in mens owne souls, but also (*ad extra*) in humane affaires.

the lives of men that error hath polluted.  
 Ah soules ! can you solemnly consider of  
 this, and not tremble more at error, then  
 at hell it selfe ? &c.

*The Twelfth Device that Sa-  
 tan hath to draw the  
 soule to Sin,  
 is,*

12 Device.

**T**O affect wicked company, to keep  
 wicked society ; and oh ! the hor-  
 rid impieties and wickednesses that Satan  
 hath drawne men to sin, by working them  
 to sit and associate themselves with vaine  
 persons.



*Now*



Now the Remedies against  
this Device of Satan,  
are these that  
follow.

### The First Remedy

**A**gainst this Device of Satan, is, To dwell (till your hearts be affected) upon those Commands of God that doe expressly require us to shun the society of the wicked. *Ephes. 5. 11. And have no fellowship with the unfruitfull workes of darknesse, but rather reprove them. Prov. 5. 14, 15, 16. Enter not into the path of the wicked, and goe not in the way of evill men. Avoid it, passe not by it, turne from it, and passe away. 1 Cor. 5. 9, 10, 11. 2 Thess. 3. 6. Prov. 1. 10. to 15. Turne to these Scriptures, and let your soules dwell upon them, till a holy indignation be raised in your soules, against fellowship with vaine men. God will not take the wicked by the hand, as Job speaks, why then should you? Gods Commands are not like those that are easily reversed, but they are like those of the Medes, that cannot be changed. If these Commands be not now observed by thee, they will at*

1 Remedy.

*Non parentum  
aut majorum  
auctoritas sed  
Dei dicentis  
imperium. Jer.  
The Com-  
mands of God  
must out-  
weigh all  
authority and  
example of  
men.*

last be witnesses against thee, and millstones to sink thee, in that day that Christ shall judge thee.

## The Second Remedy

### 2 Remedy.

*Eusebius reports of John the Evangelist that he would not suffer Cerinthus the Heretick, in the same bath with him, lest some judgement should abide them both. Euseb. lib. 3. cap. 25. A man that keepeth ill company; is like him that walketh in the Sun, tanned insensibly.*

Prov. 13. 20

**A**gainst this Device of Satan, is, seriously to consider, That their company is very infectious and dangerous, as is clear from the Scriptures above mentioned. Ah! how many have lost their names, and lost their estates, and strength, and God, and Heaven, and soules, by society with wicked men? As ye shun a stinking carcase; as the Sea-man shuns sands, and Rocks, and shelves; as yee shun those that have the plague-sore running upon them: so should you shun the society of wicked men. As weeds endanger the corn, as bad humors endanger the blood, or as an infected house the neighbourhood: so doth wicked company the soule.

*Was a Heathen man, being at Sea in a great storm, and perceiving many wicked men with him in the ship, calling upon the Gods; Oh saith he, forbear prayer, hold your tongues, I would not have the Gods take notice that you are here, they will sure drowne us all, if they should. Ah Sirs! could a Heathen see so much danger in the society of wicked men, and can you see none?*

*The*

## The Third Remedy

**A**gainst this Device of Satan, is, To look alwayes upon wicked men, under those names & notions that the Scripture doth set them out under. The Scripture calls them *Lions* for their fiercenesse, and *Bears* for their cruelty, and *Dragons* for their hideousnesse, and *Dogs* for their filthinesse, and *Wolves* for their subtilnesse. The Scripture stiles them *Scorpions*, *Vipers*, *Thornes*, *Briars*, *Thistles*, *Brambles*, *stubble*, *dirt*, *chaffe*, *dust*, *drosse*, *smoake*, *scum*, as you may see in the margent. 'Tis not safe to look upon wicked men under those names and notions that they set out themselves by, or that flatterers set them out by, this may delude the soule; but the looking upon them under those names and notions that the Scripture sets them out by, may preserve the soule from frequenting their company, and delighting in their society. Doe not tell me what this man calls them, or how such and such count them; but tell me, how doth the Scripture call them? How doth the Scripture count them? As *Naballs* name was, so was his nature; and as wicked mens names are, so are their natures: You may know well enough what is within them, by the apt names that the Holy Ghost hath given them.

## 3 Remedy.

2 Tim. 4. 17.  
 1f. 11. 7. 29.  
 Ezek. 3. 10.  
 Mat. 16. 9.  
 Rev. 3. 5. 10.  
 Mat. 3. 7.  
 1a. 10. 17.  
 27. Ch. 4. 53.  
 13.  
 Ezk. 26.  
 Judg. 9. 14.  
 Job 21. 28.  
 Psal. 18. 42.  
 Psal. 14. 18.  
 Psal. 42.  
 Ezek. 22.  
 18, 19.  
 Isa. 65. 5.  
 Ezek. 24. 8.  
*Lactantius* says  
 of *Lucian* (*Nec  
 Jris, nec homi-  
 nibus pepercit*)  
 he spared nei-  
 ther God, nor  
 man, such  
 Monsters are  
 wicked men,  
 which should  
 render their  
 company to  
 all that have  
 tasted of the  
 sweetnesse of  
 Divine love, a  
 burden, and  
 not a delight.

The

## The Fourth Remedy

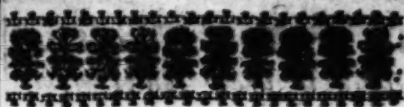
## 4 Remedy.

O Lord, let me  
not go to hel,  
where the  
wicked are,  
for Lord, thou  
knowest, I  
never loved  
their compa-  
ny here, said  
a gracious  
Gentlewoman  
when she was  
to dye, being  
in much trou-  
ble of Con-  
science.

2 Pet. 2. 7, 8.  
Vide Bezam.

**A**gainst this Device of Satan, is, so-  
lemnly to consider, That the so-  
ciety and company of wicked men, have  
been a great grief and burden to those pre-  
cious soules that were once glorious on  
Earth, and are now triumphing in Heaven.  
*Psal. 120. 5, 6. Woe is me that I dwell in  
Mesch, that I sojourne in the Tents of  
Kedar. My soule hath long dwelt with  
him that hateth peace. So Jeremiah, Oh  
that I had in the Wildernes a lodging place  
of wayfaring men, that I might leave my  
people, and goe from them; for they be all  
adulterers, an Assembly of treacherous men,  
Jer. 9. 2. So they vexed Lots righteous  
souls by their filthy conversation; they  
made his life a burden; they made death  
more desirable to him then life; yea, they  
made his life a lingring death. Guilt or  
grief is all the good gracious sooles get by  
conversing with wicked men.*

The



The Second thing to be shewed, is,

The severall Devices that Satan hath (as to draw soules to sin, so) to keep soules from Holy Duties; to hinder soules in Holy Services, and to keep them off from Religious performances.

*And he shewed me Joshua the high Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.*

Zech. 3. 1.

The truth of this I shall shew you in the following particulars.

*The*

*The first Device that Satan  
hath to draw soules from  
holy Duties, and to keep  
them off from Reli-  
gious services,  
is,*

*1 Device.*

*The beauty of  
the world  
foils a Christi-  
an more then  
the strength;  
the flattering  
Sun-shine  
more then the  
blustering  
storm.*

*In storms we  
keep our  
Garments  
close about  
us.*

**B**Y presenting the world in such a dresse, and in such a garb to the soul, as to insnare the soule, and to win upon the affections of the soule; he represents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. 'Tis true, this took not Christ, because Satan could find no matter in him for his temptation to work upon; so that he can no sooner cast out his golden bait, but we are ready to play with it, and to nibble at it; he can no sooner throw out his golden Ball, but men are apt to run after it, though they loose God and their soules in the pursuit. Ah! how many professors in these dayes have for a time followed hard after God, Christ, and Ordinances, till the Devil hath set before them the world in all its beauty and bravery, which hath so bewitched their souls, that they have growne to have low thoughts

thoughts of holy things, and then to be cold in their affections to holy things, and then to slight them, and at last, with the young man in the Gospel, to turne their backs upon them, Ah! the time, the thoughts, the spirits, the hearts, the soules, the duties, the services, that the inordinate love of this wicked world doth eat up, and destroy, and hath eat up, and destroyed. Where one thousand are destroyed by the worlds frownes, ten thousands are destroyed by the worlds smiles. The world *Siren*-like, it sings us, and sinks us; it kisses us, and betrayes us, like *Judas*; it kisses us, and smites us under the fifth rib, like *Joab*. The honours, splendour, and all the glory of this world are but sweet poysons, that will much endanger us, if they doe not eternally destroy us. Ah! the multitude of souls that have surfeited of these sweet baites, and died for ever.

The Inhabitants of *Nike* are deaf by the noyse of the waters: so the world makes such a noyse in mens eares, that they cannot heare the things of Heaven. The world is like the Swallowes dung, that put out *Tobias* eyes.

The Champions could not wring an Apple out of *Abils* hand, by strong hand, but a faire maid by faire means got it presently.

Now

Now the Remedies a-  
gainst this Device  
of the Devill  
are these.

The First Remedy

1 Remedy.

The Prior in  
*Melanthen*, sold  
his hands up  
and downe in  
a Balon full  
of Angells,  
thinking  
thereby to  
have charmed  
his Gout, but  
it would not  
doe.

*Nug* the *Scy-  
thian* despising  
the rich pre-  
sents and Or-  
naments that  
were sent un-  
to him by the  
Emperour of  
*Constantinople*,

**A**gainst this Device of Satan, is, To  
dwelt upon the impotency and  
weaknesse of all these things here below ;  
they are not able to secure you from the  
least evil : They are not able to procure  
you the least desirable good. The Crown  
of gold cannot cure the head-ach ; nor the  
velvet slipper ease the Gout ; nor the Jew-  
ell about the neck cannot take away the  
paine of the teeth. The Frogs of *Egypt*  
entred into the rich mens houses of *E-  
gypt*, as well as the poor ; our daily expe-  
rience poth evidence this, That all the ho-  
nours, and riches, &c. that men enjoy,  
cannot free them from the Collick, the  
Feaver, or lesser Diseases. Nay, that which  
may seem most strange, is, That a great  
deale of wealth cannot keep men from fal-  
ling into extreame poverty. *Judg. i. 6.*  
you shall find seventy Kings with their  
fingers and toes cut off, glad like whelps  
to lick up crums under another Kings Ta-  
ble ;

ble; and shortly after, the same King that brought them to this penury, is reduced to the same poverty and misery. Why then should that be a bar to keep thee out of Heaven, that cannot give thee the least ease on Earth?

asked whether those things could drive away calamities, diseases, or death.

### The Second Remedy

**A**gainst this Device of Satan, is, To dwell upon the vanity of them, as well as upon the impotency of all worldly good. This is the sum of *Solomons* Sermon, *Vanity of vanity, and all is vanity.* This our first Parents found, and therefore named their second Son *Abell*, or *vanity.* *Solomon* that had tried these things, and could best tell the vanity of them, he Preacheth this Sermon over again and again, *Vanity of vanity, and all is vanity.* 'Tis sad to think how many thousands there be that can say with the Preacher, *Vanity of vanity, all is vanity,* nay, swear it, and yet follow after these things, as if there were no other glory, nor felicity; but what's to be found in those things they call *Vanity.* Such men will sell Christ, Heaven, and their soules for a trifle, that call these things vanity, but doe not cordially believe them to be vanity, but set their hearts upon them, as if they were their Crown, the top of all their Royalty, and

### 2 Remedy.

*Gilimelex* K. of *Vandall*, led in triumph by *Belsarim*, cried out, *Vanity of Vanity, all is vanity.*

The fancy of *Lucia*, who placeth *Cherub* on the top of an high Hill, viewing all the affairs of men living, and looking on their greatest Cities as little **BIRD'S NESTS**, is very pleasant.

Oh the Imp  
perfection,  
the ingrati  
tude, the levi  
ty, the incon  
stancy, the  
perfidiousness  
of those Crea  
tures we most  
servilly affect.

Ah! did we  
but weigh  
man's paine  
with his pay  
ment; his  
crosses, with  
his mercies;  
his miseries  
with his plea  
sures; we  
should then  
see that there  
is nothing got  
by the bar  
gaine, and  
conclude, *Va  
nity of vanity,  
all is vanity.*

and glory. Oh! let your soules dwell up  
on the vanity of all things here below, till  
your hearts be so thoroughly convinced  
and perswaded of the vanity of them, as  
to trample upon them, and make them a  
footstoole for Christ to get up, and ride  
in a holy triumph in your hearts.

*Chrysostome* said once, *That if he were  
the fittest in the world, to preach a Sermon  
to the whole world, gathered together in one  
Congregation, and had some high Moun  
taine for his Pulpit, from whence he might  
have a prospect of all the world in his view,  
and were furnished with a voyce of brasse, a  
voyce as loud as the Trumpet of the Arch  
Angell, that all the world might hear him,  
he would choose to Preach upon no other  
Text, then that in the Psalms, O mortall  
men, how long will yett love vanity, and  
follow after leasing?*

Tell me, you that say all things under  
the Sun are vanity, if you doe really be  
lieve what you say, why doe you spend  
more thoughts and time on the world,  
then you doe on Christ, Heaven, and your  
immortall soules? Why doe you then  
neglect your duty towards God, to get  
the world? Why doe you then so eagerly  
pursue after the world? and are so cold  
in your pursuing after God, Christ, and  
Holinesse? Why then are your hearts so  
exceedingly raised, when the world comes

in,

In, and smiles upon you ; and so much dejected, and cast downe, when the world frownes upon you, and with *Jonahs* gourd withers before you.

### The Third Remedy

**A**gainst this Device of Satan, is, To dwell much upon the uncertainty, the mutability, & inconstancy of all things under the Sun. Man himselfe is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor, feeble, dying flash. All temporalls are as transitory as a hasty head-long torrent, a shadow, a Ship, a Bird, an Arrow, a Post that passeth by ; *Why shouldest thou set thine eyes upon that which is not ?* saith Solomon : And saith the Apostle, *The fashion of this world passeth away. Heaven onely hath a foundation, Earth hath none, but is hanged upon nothing,* as Job speaks. The Apostle willed Timothy, to Charge rich men that they be not high-minded, nor put their trust in uncertaine riches. They are like bad Servants, whose shooes are made of running leather, and will never tarry long with one Master ; as a bird hoppeth from Tree to Tree, so doe the honours, and riches of this world, from man to man ; let Job and Nebuchadnezzar testifie this

L

truth,

### 3 Remedy.

Riches were never true to any that trusted to them ; they have deceived men, as Job's Brook did the poor Traveller, in the Summer season.

1 Cor. 7. 31.  
*omnis in-*  
timet, that there is nothing of any firmnesse, or solid consistence in the Creature.

The most renowned *Frederick* lost all, and tried to be made but Sexton of the Church that himselfe had built.

I have read of a poor Fisher man, who while his nets were a dī- ing, slept up in the Rock, and dreamed that he was made a King, on a sudden starts up and leaping for joy, fell down from the Rock, and in the place of his imaginary felicities, looses his little portion of pleasures.

truth, who fell from great wealth, to great want. No man can promise himself to be weakhy till night; one storm at Sea, one coal of fire, one false friend, one unadvised word, one false witnessse may make thee a beggar, and a Prisoner all at once. All the riches and glory of this world is but as smoke and chaffe that vanisbeth; *As a dream and vision in the night that carrieth not.* As if an hungry man dreameth, and thinketh that he eateth, and when he awaketh, his soule is emptie; and like a thirsty man, which thinketh he drinketh, and behold when he is awaked, his soule is faint, as the Prophet *Esay* saith. Where is the glory of *Salomon*? the sumptuous buildings of *Nebuchadnezzar*? the nine hundred Chariots of *Sisera*? the power of *Alexander*? the authority of *Augustus*, that commanded the whole world to be taxed? Those that have been the most glorious, in what men generally account glorious and excellent, have had inglorious ends; As *Sampson* for strength; *Abfolom* for beauty; *Achitophel* for policie; *Hamon* for favour; *Asael* for swiftnesse; *Alexander* for great Conquest, and yet after twelve yeares poysoned; the same you may see in the mighty foure Kingdomes. The *Caldean*, *Persian*, *Grecian*, and *Romane*, how soone were they gone, and forgotten. Now rich, now poore, now full, now emptie, now in fa-  
vour,

your, anon out of favour, now honourable, now despised, now health, now sicknesse, now strength, now weaknesse. Oh! let not these uncertaine things keep thee from those holy services, and heavenly employments, that may make thee happy for ever, and render thy soul eternally blessed, and at ease, when all these transitory things shall bid thy soule an everlasting farewell.

### The Fourth Remedy

**A**gainst this Device of Satan, is, seriously to consider, That the great things of this world are very hurtfull, and dangerous to the outward and inward man, through the corruptions that be in the hearts of men; oh! the rest, the peace, the comfort, the content that the things of this world do strip many men off. Oh the feares, the cares, the envie, the malice, the dangers, the mischiefs, that they subject men to. They oftentimes make men carnally confident. *The rich mans riches are a strong tower in his imagination. I said in my prosperity I should never be moved.* They often swell the heart with pride, and make men forget God, and neglect God, and despise the Rock of their salvation. *When Iseurun waxed fat, and was grownne thick, and covered with fawnesse, then he forgot God,*

L 2

God,

The pomp of this world  
John compar-  
eth to the  
Moon, which  
( Crescit &  
decrescit ) in-  
creaseith, and  
decreaseith,  
Apoc. 12. 1.

### 4 Remedy.

Henry the se-  
cond hearing  
Menz his  
chief City to  
be taken, used  
this blasphemous speech,  
I shall never  
(saith he) love  
God any more  
that suffered a  
City so dear  
to me, to be  
taken from  
me.

When one  
presented An-  
tipater King of  
Macedonia,  
with a Book

treating of  
Happinesse,  
his answer  
was (*ou schola-  
re*) I have no  
leisure.

That foure  
good mothers  
beget foure  
bad daugh-  
ters; great  
familiarity be-  
geth contempt  
truth hated;  
virtue envy;  
riches igno-  
rance, is a  
French Pro-  
verb.

Gen. 13. 2.  
כבד

*Polycrates* be-  
stowed five  
Talents for a  
gift, upon one  
*Anacron*, who  
for two nights  
after was so  
troubled with  
care how to

God, and forsooke God that made him, and  
lightly esteemed the Rock of his salvation,  
as *Moses* spake. Ah! the time, the thoughts,  
the spirits that the things of the world  
consumes and spends. Oh! how doe they  
hinder the actings of faith upon God?  
How doe they interrupt our sweet com-  
munion with God? How doe they abate  
our love to the people of God? And coole  
our love to the things of God? And work  
us to act like those that are most unlike  
to God? Oh! the deadnesse, the barren-  
nesse that doth attend men under great  
outward mercies. Oh! the riches of the  
world chokes the word, that men live un-  
der the most soule-searching, and soule-in-  
riching means with lean soules; though  
they have full purses, though their chests  
are full of silver, yet their hearts are emp-  
ty of grace. In *Gen. 13. 2.* 'tis said that  
*Abraham* was very rich in *Castell*, in sil-  
ver, and in gold: According to the He-  
brew (*Chabbedh*) 'tis, *Abraham* was  
very heavy; to shew, that riches are a hea-  
vy burden, and a hinderance many times  
to Heaven, and happinesse.

King *Henry the Fourth* asked the Duke  
of *Alva*, if he had observed the great Ec-  
lipse of the Sun which had lately happen-  
ed, *No* (said the Duke) *I have so*  
*much to doe on Earth, that I have no lei-*  
*sure to looke up to Heaven.* Ah! that this  
were

were not true of most professors in these dayes; 'tis very sad to think, how their hearts and time is so much taken up with earthly things, that they have scarce any leisure to look up to Heaven, or to look after Christ, and the things that belong to their everlasting peace.

Riches, though well got, yet are but like to *Manna*, those that gathered lesse had no want, and those that gathered more, 'twas but a trouble and annoyance to them. The world is troublesome, and yet it is loved; what would it be, if it were peaceable? You imbrace it, though it be filthy; what would you doe if it were beautifull? You cannot keep your hands from the Thorns, how earnest would you be then in gathering the Flowers? The world may be fitly likened to the *Serpent Scytale*, whereof it is reported, that when she cannot overtake the flying passengers, she doth with her beautifull colours so astonish and amaze them, that they have no power to passe away, till she have stung them. Ah! how many thousands are there now on earth, that have found this true by experience; that have spun a faire thread to strangle themselves, both temporally and eternally, by being bewicht by the beauty and bravery of this enticing world.

keep them, and how to bestow them, as he carried them back again to *Polycrates*, saying, they were not worth the paines which he had already taken for them.

*Sicily* is so full of sweet flowers, that dogs cannot hunt there: And what doe all the sweet contents of this world, but make use loose the sense of Heaven.

## The Fifth Remedy

## 5 Remedy.

Hark Scholar,  
 said the Har-  
 lot to *Apuleius*;  
 'Tis but a bit-  
 ter sweet that  
 you are so  
 fond of. Sure-  
 ly all the  
 things of this  
 world are but  
 bitter sweets.

**A**gainst this Device of Satan, is, To consider, That all the felicity of this world is mixt; our light is mixt with darknesse, our joy with sorrow, our pleasures with paine, our honour with dishonour, our riches with wants. If our sight be spirituall, clear and quick, we may see in the felicity of this world, our wine mixt with water, our Honey with Gall, our sugar with wormwood, and our Roses with prickles. Sorrow attends worldly joy, danger attends worldly safety, losse attends worldly labours, tears attend worldly purposes. As to these things, mens hopes are vaine, their sorrow certain, and joy fained. The Apostle calleth this world *A sea of glasse*; a sea for the trouble of it, and glasse for the brittlenesse and bitternesse of it. The honours, profits, pleasures, and delights of this world, are true Gardens of *Adonis*, where we can gather nothing but triviall flowers, surrounded with many bryars.

The

## The Sixth Remedy

**A**gainst this Device of Satan, is, To get better acquaintance, and better assurance of more blessed and glorious things. That which raised up their spirits, Heb. 10. & 11. to trample upon all the beauty, bravery, and glory of the world, was their acquaintance with, and assurance of better and more durable things: They took joyfully the spoilings of their goods, knowing in themselves, that they had in Heaven a better and a more durable substance. They lookt for a house that had foundations, whose builder and maker was God: And they lookt for another Country, even an heavenly. They saw him that was invisible, and had an eye to the recompence of reward: And this made them count all the glory and bravery of this world, to be poor, and contemptible for them to set their hearts upon. The maine reason why men dote upon the world, and damne their soules to get the world, is, Because they are not acquainted with a greater glory. Men ate Acorns, till they were acquainted with the use of Wheat. Ah! were men more acquainted with what union and communion with God means; what 'tis to Have a new name, and a new stone, that none knowes, but he that hath it. Did they

## 6 Remedy.

Let Heaven be a mans object, and earth will soon be his object.

Luther being at one time in some wants, it happened that a good sum of money was unexpectedly sent him by a Noble man of Germany, at which being something amazed, he said, I fear that God will give me my reward here, but I protest I will not be so satisfied.

but tast more of Heaven, and live more in Heaven, and had more glorious hopes of going to Heaven; ah! how easily would they have the Moon under their feet.

*\* Huiusmodi comparanda sunt opes quae cum naufragio simul enatent.*

There is, saith Augustine, (bona Throni) Goods of the Throne; and there are (bona Scabelli) Goods of the foot-stoole.

When Basil was tempted with money, and preferment; saith he, give me money that may last for ever, and glory that may eternally

It was an excellent saying of Lewis of Bayver, Emperour of Germany, \* *Such Goods are worth getting and owning, as will not sink, or wash away, if a shipwrack happen, but will wade and swim out with us.* It is recorded of Lazarus, That after his Resurrection from the dead, he was never seen to laugh, his thoughts and affections were so fixt in Heaven, though his body was on earth; and therefore he could not but slight temporall things, his heart being so bent and set upon eternalls. There are Goods of the Throne of Grace, as God, Christ, the Spirit, Adoption, Justification, Remission of sin, peace with God, and peace with Conscience; And there are Goods of the footstoole, as honours, riches, the favour of Creatures, and other comforts and accommodations of this life; Now he that hath acquaintance with, and assurance of the Goods of the Throne, will easily trample upon the Goods of the footstoole. Ah! that you would make it your businesse, your worke, to mind more, and make sure more to your owne soules; the great things of eternity, that will yield you joy in life, and peace in death, and a Crown of Righteousnesse in the

the day of Christs appearing; and that will lift up your soules above all the beauty and bravery of this bewitching world; that will raise your feet above other mens heads. When a man comes to be assured of a Crown, a Scepter, the Royall Robes, &c. he then begins to have low, mean, and contemptible thoughts of those things that before he highly prized: So will assurance of more, great and glorious things breed in the soule a holy scorn, and contempt of all these poor, mean things, which the soule before did value above God, Christ, and Heaven, &c.

flourish; for the fashion of this world passeth away, as the waters of a River that runs by a City.

### The Seventh Remedy

**A**gainst this Device of Satan, is seriously to consider, That true happinesse and satisfaction is not to be had in the injoyment of any worldly good. True happinesse is too big, and too glorious a thing, to be found in any thing below that God that is a Christians (*summum bonum*) chiefest good. The blessed Angells, those glistering Courtiers, have all felicities and blessednesses; and yet they have neither gold, nor silver, nor Jewells, nor none of the beauty and bravery of this world; certainly, if happinesse was to be found in these things, the Lord Jesus, who is the right and Royall Heir of all things, would have

#### 7 Remedy.

True happinesse lyes only in our injoyment of a suitable good, a pure good, a totall good, and an eternall good; and God is onely such a good, and such a good can onely satisfie the soule of man.

Philosophers could say, that he was never a happy man; that might afterwards become miserable.

Gregory the Great, used to say, He is poor, whose soule is void of grace, not whose Coffers are empty of money.

have exchanged his Cradle for a Crown, his Birth-Chamber ( a stable ) for a Royall Palace; his poverty for plenty; his despised followers, for shining Courtiers; and his mean provisions, for the choicest delicates, &c. Certainly, happinesse lyes not in those things that a man may enjoy, and yet be miserable for ever. Now a man may be great, and gracelesse, with *Pharaoh*; honourable, and damnable, with *Saul*; rich, and miserable, with *Dives*, &c. therefore happinesse lyes not in these things. Certainly happinesse lyes not in those things that cannot comfort a man upon a dying bed; is it honours, riches, or friends, &c. that can comfort thee when thou comest to dye? Or is it not rather faith in the blood of Christ? the witness of the Spirit of Christ; the sense and feeling of the love and favour of Christ, and the hopes of eternall reigning with Christ? Can happinesse lye in those things that cannot give us health, or strength, or ease, or a good nights rest, or an houres sleep, or a good stomach? Why, all the honours, riches, and delights of this world cannot give these poor things to us; therefore certainly, happinesse lyes not in the enjoyment of them, &c. And surely happinesse is not to be found in those things that cannot satisfie the soules of men: Now none of these things can satisfie the soule

soule of man. He that loveth silver, Shall not be satisfied with silver; nor he that loveth abundance, wish increase; this is also vanity, saith the wise man. The barren womb, the Horse-leeches daughter, the grave and Hell will as soon be satisfied, as the soule of man will by the injoyment of any worldly good. Som one thing or other will be for ever wanting to that soule that hath none but outward good to live upon. You may as soone fill a bag with wisdom, a chest with virtue, or a circle with a Triangle, as the heart of man with any thing here below. A man may have enough of the world to sink him, but he can never have enough to satisfy him, &c.

### The Eighth Remedy

**A**gainst this Device of Satan, is, solemnly to consider of the Dignity of the soule. Oh the soule of man is more worth then a thousand worlds; 'tis the greatest abasing of it that can be, to let it dote upon a little shining earth, upon a little painted beauty, and fading glory, when it's capable of union with Christ, of communion with God, and of enjoying the eternall vision of God.

*Seneca* could say, *I am too great, and borne to greater things, then that I should be a slave to my body.* Oh! doe you say, my

*Anima rationalis ceteris omnibus occupari potest impuri non potest.*

The reasonable soule may be busied about other things, but it cannot be filled with them.

8 Remedy.

*Plutarch* tells of *Themistocles*, that he accounted it not to stand with his state to stoop down to take up the spoiles the Enemies had scattered in fight, but

saith to one of  
his followers,  
( *Αράξαυε  
νυ γαρ να εἰ  
θεμιστοκλεις* )  
you may, for  
you are not  
*Themistocles*.  
Oh what a sad  
thing is it that  
a Heathen  
should set his  
feet upon  
those very  
things that  
most profes-  
sors set their  
hearts, and set  
the gine of  
which, with  
*Balaam*, many  
run the ha-  
zard of loo-  
sing their im-  
mortall soules  
for ever.

my soule is too great, and born to greater things, then that I should confine it to a heap of white and yellow earth.

I have been the longer upon the Remedies that may help us against this dangerous Device of Satan, because he doth usually more hurt to the soules of men by this Device, then he doth by all other Devices. For a close, I wish, as once *Chrysostome* did, that that sentence, *Eccl. 2. 11.* (*Then I looked on all the workes that my hands had wrought, and on the labour that I had laboured to doe, and behold all was vanity and vexation of spirit, and there was no profit under the Sun*) were engraven on the door-posts into which you enter, on the Tables where you sit, on the dishes out of which you eat, on the Cups out of which you drink, on the bed-steads where you lye, on the walls of the house where you dwell, on the Garments which you wear, on the Heads of the Horses on which you ride, and on the foreheads of all them whom you meet, that your soules may not by the beauty and bravery of the world be kept off from those holy and heavenly services that may render you blessed while you live, and happy when you dye; that you may breath out your last into his bosome who lives for ever, and who will make them happy for ever, that prefer Christs spirituall and eternalls,  
above

above all temporall, transitory things.

*The second Device that Satan  
hath to draw soules from  
holy Duties, and to  
keep them off from  
Religious ser-  
vices, is,*

**B**Y presenting to them the danger, the losses, and the sufferings that doe attend the performance of such and such religious services. By this Devicee Satan kept close those that believed on Christ, from confessing of Christ, in *John 12. 42.* *Nevertheless among the chief Rulers also, many believed on him; but because of the Pharisees they did not confesse him, lest they should be put out of the Synagogue.* I would walk in all the wayes of God, I would give up my selfe to the strictest way of holinesse; but I am afraid dangers will attend me on the one hand, and losses, and happily such and such sufferings on the other hand, saith many a man. Oh! how should we helpe our selves against this Temptation, and Device of Satan.

2 Device.

Now

Now the Remedies against  
this Device of Satan,  
are these that  
follow.

### The First Remedy

1 Remedy.

*Nemo proprie  
laeditur nisi a  
seipso. No bo-  
dy is properly  
hurt, but by  
himselfe, and  
his own fault.*

*Gordian that  
blessed Mar-  
tyr accounted  
it a losse to  
him, not to  
suffer many  
kinds of tor-*

**A**gainst this Device of Satan, is, to consider, That all the troubles and afflictions that you meet with in a way of righteousness, shall never hurt you, they shall never harm you. *And who is he that shall harm you, if you be followers of that which is good?* saith the Apostle, i.e. none shall harm you. Naturall conscience cannot but doe homage to the Image of God stamped upon the natures, words, works, and lives of the godly; as we may see in the carriage of *Nebuchadnezzar* and *Darius* towards *Daniel*. All the afflictions and troubles that doe attend men in a way of righteousness, can never rob them of their Treasure, of their Jewels; they may rob them of some light slight things, as the sword that is by their side, or the stick in their hand, or of the flowers or ribbons that be in their hats. The Treasures of a Saint are the presence of God, the favour of God, union and communion with God; the

the pardon of sin, the joy of the Spirit, the peace of conscience; which are Jewells that none can give but Christ, nor none can take away but Christ. Now, why should a gracious soule keep off from a way of holinesse, because of afflictions? when no afflictions can strip a man of his Heavenly Jewells, which are his Ornaments, and his safety here, and will be his happinesse and glory hereafter. Why should that man be afraid, or troubled for stormes at Sea, whose treasures are sure in a friends hand upon Land? Why, a believers Treasure is alwayes safe in the hands of Christ; his life is safe, his soule is safe, his grace is safe, his comfort is safe, and his Crown is safe in the hand of Christ. *I know him in whom I have believed, and that he is able to keepe that which I have committed unto him, untill that day,* saith the Apostle. The Childs most precious things are most secure in his fathers hands, so are our soules, our graces and our comforts, in the hand of Christ.

tores; he saith, tortures are but triallings with God for glory. The greater the Combate is, the greater is the following reward.

That was a notable speech of Luther, Let him that dyed for my soule, see to the salvation of my

a TIM. II. 20

## The Second Remedy

### 2. Remedy.

*Will: Flower,*  
 (Martyr) said,  
 That Heaven  
 should as soon  
 fall, as I will  
 forsake my  
 profession, or  
 budge in the  
 least degree  
 from it. So  
*Simeon* being  
 under as great  
 torment as  
 you have read  
 of, cries out  
*Christianus*  
*sum, I am a*  
*Christian.*  
 No torment  
 could work  
 him to decline  
 the service of  
 his God.  
 I might pro-  
 duce a cloud  
 of witnesses;  
 but if these  
 doe not work  
 you to be  
 noble and  
 brave, I am  
 afraid more  
 will not.

**A**gainst this Device of Satan, is, to consider, That other precious Saints that were shining lights on earth, and are now triumphing in Heaven, have held on in Religious services, notwithstanding all the troubles and dangers that have surrounded them. *Nehemiah* and *Ezra* were surrounded with dangers on the left hand, and on the right, and yet in the face of all they hold on building the Temple, and the wall of *Jerusalem*; So *Daniel*, and those precious Worthies, *Psalm*. 44. under the want of outward encouragements, and in the face of a world of very great discouragements, their soules cleave to God, and his wayes; *Though they were sore broken in the place of Dragons; and covered with the shadow of death; yea, though they were all the day long counted as sheep for the slaughter, yet their hearts were not turned back, neither did their steps decline from his wayes.* Though bonds and imprisonments did attend *Paul*, and the rest of the Apostles, in every place; yet they held on in their work, and service of the Lord; and why then should you degenerate from their worthy examples, which is your duty, and your glory to follow.

*The*

## The Third Remedy

**A**gainst this device of Satan, is, solemnly to consider, that all the troubles, and dangers that doe attend the performance of holy duties, and heavenly services, are but temporall, and momentary; but the neglect of them may lay thee open, to all temporall, spirituall, and eternall dangers. *How shall we escape, if we neglect so great salvation?* He saith not, if we reject, or renounce so great salvation? No, but if we neglect, or shift off so great salvation, how shall we escape? That is, we cannot by any way, or means, or device in the world, escape; Divine Justice will be above us, in spight of our very soules. The doing of such and such Heavenly services, may lay you open to the frownes of men, but the neglect of them will lay you open to the frownes of God; the doing of them may render you contemptible in the eyes of men, but the neglect of them may render you contemptible in the eyes of God; the doing of them may be the losse of thy estate, but the neglect of them may be the losse of God, Christ, Heaven, and thy soule for ever; the doing of them may shut thee out from some outward, temporall contents; the neglect of them may shut thee

3 Remedy.

*Dis regard,  
not care for it.*

*Francis Xavier  
counsell'd  
John the third  
King of Portu-  
gall, to meditate  
every day  
a quarter of  
an hour upon  
that Text,  
What shall it  
profit a man to  
win the whole  
world, and loose  
his soule?*

M

out

out from that excellent matchlesse glory, that eye hath not seen, nor ear heard, neither hath it entred into the heart of man. Remember this, there is no man that breaths but shall suffer more by neglecting those holy and heavenly services that God commands, commends, and rewards, then possibly he can suffer by doing of them.

### The Fourth Remedy

4 Remedy.

*Perissem nisi  
perissem.*

**A**gainst this Device of Satan, is, to consider, That God knowes how to deliver from troubles, by troubles; from afflictions, by afflictions; from dangers, by dangers. God by lesser troubles and afflictions, doth often times deliver his people from greater, so that they shall say, We had perished, if we had not perished; we had been undone, if we had not been undone; we had been in danger, if we had not been in danger. God will so order the afflictions that befall you in the way of righteousness, that your soules shall say, We would not for all the world, but that we had met with such and such troubles, and afflictions; for surely, had not these befallen us, it would have been worse and worse with us. Oh! the carnall security, pride, formality, dead-heartednesse, lukewarmnesse, censoriousnesse, and earthlinnesse, that God hath cured us of, by the troubles

troubles and dangers that we have met with, in the wayes and services of the Lord.

I remember a story of a godly man, that as he was going to take shipping for *France*, he broke his leg, and it pleased providence so to order it, that the ship that he should have gone in, at that very was cast away, and not a man saved: So by breaking a bone, his life was saved. So the Lord many times breaks our bones, but 'tis in order to the saving of our lives, and our soules for ever; he gives us a potion that makes us heart-sick, but 'tis in order to the making us perfectly well, and to the purging of us from those ill humors that have made our heads ake, and Gods heart ake, and our soules sick, and heavy to the death, &c. Oh therefore, let no danger or misery hinder thee from thy duty.

*Non essem ego  
salvus nisi ista  
perissem.  
Anaxagoras.*  
Had not these  
things perisht  
I could not  
have bin safe,  
said this Phi-  
losopher,  
when he saw  
great posses-  
sions that he  
had lost.

### The Fifth Remedy

**A**gainst this Device of Satan, is, so-  
lemnly to consider, That you shall  
gaine more in the service of God, and by  
walking in righteous and holy wayes,  
though troubles and afflictions should at-  
tend you, then you can possibly suffer, or  
loose, by your being found in the service  
of God. *Godlinesse is great gaine.* Oh!

*Tertulian* in his  
 Book to the  
 Martyrs, hath  
 an apt saying,  
 ( *Negotio est  
 aliquid amittere  
 ut majora lu-  
 cretis* ) i. e.  
 That's right  
 and good  
 merchandize,  
 when some  
 thing is fair-  
 ed with to  
 gaine more:  
 He applyeth it  
 to their settle-  
 ments, wherein  
 though the  
 flesh lost som-  
 thing, yet the  
 spirit got much  
 more.

the joy, the peace, the comfort, the rest,  
 that Saints meet with in the wayes and  
 service of God. They find that Religious  
 services are not empty things, but things  
 in which God is pleased to discover his  
 beauty and glory to their soules. *My  
 soule thirsts for God* ( saith *David* ) *that  
 I might see thy beauty, and thy glory, as I  
 have seen thee in thy Sanctuary.* Oh! the  
 sweet looks, the sweet words, the sweet  
 hints, the sweet joggings, the sweet influ-  
 ences, the sweet love-letters, that graci-  
 ous soules have from Heaven, when they  
 wait upon God in holy and heavenly ser-  
 vices, the least of which will darken, and  
 outweigh all the bravery and glory of this  
 world, and richly recompence the soul for  
 all the troubles, afflictions, and dangers  
 that have attended it in the service of God.  
 Oh! the Saints can say under all their trou-  
 bles, and afflictions, that they have meat  
 to eat, and drink to drink, that the world  
 knowes not of; that they have such in-  
 comes, such refreshments, such warmings,  
 &c. that they would not exchange for all  
 the honours, riches, and dainties of this  
 world. Ah! let but a Christian compare  
 his externall losses, with his spirituall, in-  
 ternall, and eternall gaine, and he shall  
 find, that for every penny that he looses in  
 the service of God, he gains a pound; and  
 for every pound that he looses, he gains a hun-

hundred; for every hundred lost, he gains a thousand; we loose pins in his service, and find Pearls; we loose the favour of the Creature, and peace with the Creature, and happily the comforts and contents of the Creature, and we gain the favour of God, peace with conscience, and the comforts and contents of a better life. Ah! did the men of this world know the sweet that Saints injoy in afflictions, they would rather choose *Manasses* iron chain, then his golden Crown; they would rather be *Paul a Prisoner*, then *Paul* rapt up in the third Heaven. For light afflictions, they shall have a weight of glory; for a few afflictions, they shall have those joyes, pleasures, and contents, that are as the Stars of Heaven, or as the sands of the Sea, that cannot be numbred; for momentary afflictions, they shall have an eternall Crown of glory. *'Tis but winking, and thou shalt be in Heaven presently*, said the Martyr. Oh! therefore, let no afflictions or troubles work thee to shun the wayes of God, or to quit that service that should be dearer to thee then a world, yea then thy very life, &c.

When the Noble Generall *Zelislam* had lost his hand in the Wars of the King of Poland, the King sent him a golden hand for it. What we loose in Christs service, he will make up, by giving in so many golden mercies.

Though the Crosse be bitter, yet 'tis but short, a little storm, as one said of *Julians* Persecution, and an eternal calm follows.

*The Third Device that Satan hath to hinder soules from holy and heavenly services, and from Religious performances, is,*

3 *Device.*

**B**Y presenting to the soule the difficulty of performing them; saith Satan, 'tis so hard and difficult a thing to pray as thou shouldst, and to wait on God as thou shouldst, and to walke with God as thou shouldst, and to be lively, warm, and active in the communion of Saints, as thou shouldst, that you were better ten thousand times to neglect them; then to meddle with them; and doubtlesse by this Device Satan hath, and doth keep off thousands from waiting on God, and from giving to him that service that is due to his name, &c.

*Now the Remedies against this Device, are these.*

*The First Remedy*

1 *Remedy.*

**A**gainst this device of Satan, is, to dwell more upon the necessity of the

the service, and duty, then on the difficulty that doth attend the duty; you should reason thus with your soules; oh! our soules, though such and such duties and services be hard, and difficult, yet are they not exceeding necessarie for the honour of God, and the keeping up of his name in the world? and the keeping under of sin, and the strengthening of weak graces, and for the reviving of languishing comforts, and for the keeping clear and bright your blessed evidences, and for the scattering of your fears, and for the raising of your hopes, and for the gladding the hearts of the righteous, and stopping the mouths of unrighteous soules, who are ready to take all advantages to blaspheme the name of God, and throw dirt and contempt upon his people, and wayes? Oh! never leave thinking on the necessity of this and that duty, till your soules be lifted up far above all the difficulties that doe attend Religious duties.

The necessity of doing your duty, appears by this, that you are his servants by a three fold right; you are his servants ( *jure creationis, jure sustentationis, jure redemptionis* ) by right of Creation, and by right of sustentation, and by right of redemption.

### The Second Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That the Lord Jesus will make his services easie to you, by the sweet discovery of himselfe to your soules, whilst you are in his service. *Thou meetest him that rejoiceth, and worketh*

2 Remedy.

16. 4. 5.  
פדונו

*Paganis* is diversly taken, but most take the word here to meet a soul with those bowels of love and tendernes as the father of the Prodigall met the Prodigall with.

God is *Pater misericordium*, he is all bowells; he is as swift to shew mercy, as he is slow to anger.

*Luther* spake excellently to *Melancthon*, who was apt to be discouraged with doubts and difficulties, and fear from foes, and so cease the service they had undertaken. If the

work be not

righteousnesse, those that remember thee in thy wayes, as the Prophet *Isaiab* saith. If meeting with God, who is goodnesse it self, sweetnesse it self, beauty it self, strength it self, glory it self, will not sweeten his service to thy soule, nothing in Heaven or Earth will.

*Jacob's* meeting with *Rachel*, and injoying of *Rachel*, made his hard service to be easie and delightfull to him; and will not the soules injoying of God, and meeting with God, render his service to be much more easie and delightfull? doubtlesse it will. The Lord will give that sweet assistance, by his Spirit and grace, as shall make his service joyous, and not grievous; a delight, and not a burden; a Heaven, and not a Hell to believing soules. The confidence of this Divine assistance, raised up *Nehemiah's* spirit, far above all those difficulties and discouragements that did attend him in the work and service of the Lord, as you may see in *Nehem. 2. 19, 20*. But when *Sanballat* the *Horonite*, and *Tobiah* the servant, the *Ammonite*, and *Geshem* the *Arabian*, heard it, they laughed us to scorn, and despised us, and said, what is this thing that yee doe? will ye rebell against the King? Then answered I them, and said unto them, the God of Heaven he will prosper us, therefore we his servants will arise, and build: but you have no right, nor portion,

tion, nor memoriall in *Jerusalem*. Ah souls ! while you are in the very service of the Lord, you shall find by experience, that the God of Heaven will prosper you, and support you, and incourage and strengthen you, and carry you through the hardest service, with the greatest sweetnesse and chearfullnesse that can be. Remember this, that God will suite your strength to your work, and in the hardest service you shall have the choicest assistance.

### The Third Remedy

**A**gainst this Device of Satan, is, To dwell upon the hard and difficult things that the Lord Jesus Christ hath past through for your temporall, spirituall, and eternall good. Ah ! what a sea of blood, a sea of wrath, of sin, of sorrow, and misery did the Lord Jesus wade through, for your internall and eternall good ? Christ did not plead, This Crosse is too heavy for me to bear, this wrath is too great for me to lye under, this Cup ( which hath in it all the ingredients of Divine displeasure ) is too bitter for me to sip off, how much more to drink the very dregs of it ? No, Christ stands not upon this ; he pleads not the difficulty of the service, but resolutely, and bravely wades through all, as the Prophet *Isa* : shews ; *The Lord God hath opened*

good, why did we ever own it ? If it be good, why should we ever decline it ? Why, saith he, should we fear the conquered world, that have Christ the Conquerour on our side ? *Isa. 40. ult.*

### 3 Remedy.

It is not fit  
fith the head  
was Crowned  
with thorns,  
that the mem-  
bers should  
be Crowned  
with Rose-  
buds, saith  
*Zanch.*

Godfrey of  
Bullen, first K.  
of Jerusalem,  
refused to be  
crowned with  
a Crown of  
gold, saying,  
It became not  
a Christian  
there to wear  
a Crowne of  
gold. where  
Christ for our  
salvation had  
sometime wore  
a Crown of  
thorns.

*opened my ear, and I was not rebellious, nei-  
ther turned away back. I gave my back to  
the smiters, and my cheeks to them that  
plucked off the haire; I hid not my face  
from shame and spitting.* Christ makes no-  
thing of his fathers wrath, the burden of  
your sins, the malice of Satan, and the  
rage of the world, but sweetly and trium-  
phantly passes through all. Ah soules ! if  
this consideration will not raise up your  
spirits, above all the discouragements that  
you meet with, to owne Christ and his  
service, and to stick, and cleave to Christ,  
and his service ; I am afraid nothing will.  
A soule not stir'd by this, not rais'd, and  
lifted up by this, to be resolute and brave  
in the service of God, notwithstanding all  
dangers and difficulties, is a soule left of  
God to much blindness, and hardness.

### *The Fourth Remedy*

#### *4 Remedy.*

**A**gainst this Device of Satan, is, to  
consider, that religious duties, holy  
and heavenly exercises are only difficult  
to the worse, to the ignoble part of a  
Saint ; they are not to the noble, and bet-  
ter part of a Saint, to the noble part, the  
soule, and the renewed affections of a  
Saint ; holy exercises are a heavenly plea-  
sure, and recreation, as the Apostle speaks,  
*I delight in the Law of God, after the in-  
ward*

ward man. *With my minde I serve the Law of God, though with my flesh the law of sin.* To the noble part of a Saint, *Christ's yoke is easie, and his burden is light*; all the commands and wayes of Christ (even those that tend to the pulling out of right eyes, and cutting off of right hands) are joyous, and not grievous to the noble part of a Saint; all the wayes and services of Christ are pleasantness (in the abstract) to the better part of a Saint; a Saint, so far as he is renewed, is alwayes best, when he sees most of God, when he tastes most of God, when he is highest in his enjoyments of God, and most warme, and lively in the service of God; oh! saith the noble part of a Saint, that it might be alwayes thus; oh! that my strength were the strength of stones, and my flesh as brasse, that my worser part might be more serviceable to my noble part, that I might act by an untired power in that service, that is a pleasure, a Paradise to me.

As every flower hath its sweet savour, so every good duty carries meat in the mouth, comfort in the performance of it. *xps. i. e.* My yoke is a benigne, a gracious, a pleasant, a good, and a gainfull yoke, opposed to *troupe*, painful, tedious.

### The Fifth Remedy

**A**gainst this Device of Satan, is, solemnly to consider, that great reward, and glorious recompence that doth attend those that cleave to the service of the Lord, in the face of all difficulties, and discouragements; though the work be hard,

5 Remedy.

*Basil speaks of some Martyrs that were cast out all night naked, in a cold frosty time, & were to be burned the next day, how they comforted themselves in this manner, The winter is sharp, but Paradise is sweet; here we shiver for cold, but the bosome of Abraham will make amends for all.*

hard, yet the wages is great, Heaven will make amends for all, I, one hours being in heaven will abundantly recompence you for cleaving to the Lord, and his wayes, in the face of all difficulties. This carried the Apostle through the greatest difficulties; *he had an eye to the recompence of reward; he lookt for a house that had foundations; whose builder and maker was God, and for a heavenly countrey; yea, this bore up the Spirit of Christ, in the face of all difficulties & discouragements: Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God.*

Christians that would hold on in the service of the Lord, must look more upon the Crown, then upon the Crosse; more upon their future glory, then their present misery; more upon their encouragements, then upon their discouragements. Gods very service is wages, his wayes are strewed with roses, and paved with joy that is unspeakable, and full of glory, and with peace that passeth understanding. Som degree of comfort folows every good action; as heate accompanies fire, as beames and influences issue from the Sun. *Moreover by them is thy servant warned; and in keeping of them there is great reward;*  
not

not only for keeping, but in keeping of them, there is great reward, the joy the rest the refreshing, the comforts, the contents, the smiles, the incomes that Saints now injoy in the wayes of God, are so precious and glorious in their eyes, that they would not exchange them for 10000 worlds. Ah! if the vailes be thus sweet and glorious before pay-day comes, what will be that glory that Christ will Crown his Saints with, for cleaving to his service in the face of all difficulties: When he shall say to his father, *Loe here am I, and the Children which thou hast given me.* If there be so much to be had in a Wilder-nesse, what then shall be had in Paradise?  
 &c.

This is *promissio*  
*anæ premium,*  
 a sure reward  
 of well-doing,  
 in doing  
 thereof (not  
 only for doing  
 thereof) there  
 is great re-  
 ward  
 Psal. 19, 17.

*The Fourth Device that Satan  
 hath to keep soules off from  
 holy exercises, from religious  
 services, is,*

**B**Y working them to make false in-  
 ferences from those blessed and glori-  
 ous things that Christ hath done: As that  
 Jesus Christ hath done all for us, there-  
 fore there is nothing for us to doe, but to  
 joy, and rejoyce; he hath perfectly ju-  
 stified us, and fullfilled the Law, and satisfi-  
 fied

4 Device.

fied Divine Justice, and pacified his fathers wrath, and is gone to Heaven to prepare a place for us, and in the mean time to intercede for us; and therefore away with praying, and mourning, and hearing, &c. Ah! what a world of professors hath Satan drawne in these dayes, from Religious services, by working them to make such sad, wild, and strange inferences from the sweet and excellent things that the Lord Jesus hath done for his beloved ones.

*Now the Remedies against this Device, are these.*

*The First Remedy*

*1 Remedy.*

*Tertullian hath this expression of the fullness of the Scriptures, ( Adoro plenitudinem Scripturarum ) I adore the fullness of the Scripture. Gregory calls*

**A**gainst this Device of Satan, is, To dwell as much on those Scriptures that shew you the duties and services that Christ requires of you, as upon those Scriptures that declare to you the precious and glorious things that Christ hath done for you. 'Tis a sad, and a dangerous thing to have two eyes to behold our dignity, and priviledges, and not one to see our duties, and services. I should look with one eye upon the choise and excellent things that Christ hath done for me, to raise up my heart to love Christ with the purest love, and to joy in Christ with the strongest

strongest joy, and to lift up Christ above all, who hath made himself to be my all. And I should look with the other eye upon those services and duties that the Scriptures require of those for whom Christ hath done such blessed things: As upon that of the Apostle, *What, know yee not that your body is the Temple of the Holy Ghost which is in you, which yee have of God, and yee are not your owne? For yee are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. And that, Therefore my beloved brethren, be yee steadfast, unmoveable, alwayes abounding in the worke of the Lord, knowing that your labour is not in vaine in the Lord. And that, And let us not be weary in well doing, for in due season we shall reap, if we faint not. And that of the Apostle, Rejoyce alwayes, and pray without ceasing. And that in the Philippians, Work out your salvation with fear and trembling. And that, This doe till I come. And that, Let us consider one another, to provoke one another to love, and to good works; not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more, as you see the day approaching. Now a soule that would not be drawne away by this Device of Satan, he must not look with a squint eye upon these blessed Scriptures,*

and

the Scripture  
(*Contra anti-  
man Dei*) the  
heart & soule  
of God, and  
who will not  
then dwell  
on it?

1 Cor. 6.  
19, 20.

1 Cor. 15. 58.

Gal. 6. 9.

Phil. 2. 12, 13.  
1 Cor. 11. 26.  
Heb. 10. 24,  
25.

The Jewes  
were much in  
turning over  
the leaves of  
the Scripture,  
but they did  
not weigh the  
matter of  
them.

John 5. 39.  
You search  
the Scriptures.  
Gr. there see-  
meth to be  
indicative, ra-  
ther then im-  
perative.

and abundance more of like import ; but he must dwell upon them, he must make these Scriptures to be his chiefest, and his choicest companions, and this will be a happy means to keep him close to Christ, and his service in these times, wherein many turn their backs upon Christ, under pretence of being highly interested in the great and glorious things that have been acted by Christ, &c.

### The Second Remedy

2 Remedy.

1 Pet. 2. 9.  
Luke 1. 74, 75.  
This I am sure  
of, That all  
mans happines  
here is his ho-  
linesse, and his  
holiness shall  
hereafter be  
his happines.

**A**gainst this Device of Satan, is, to consider, that the great and glorious things that Jesus Christ hath done, and is a doing for us, should be so far from taking us off from religious services, and pious performances, that they should be the greatest motives and encouragements to the performance of them that may be, as the Scriptures do abundantly evidence. I will only instance in some, as that *That we being delivered out of the hands of our Enemies, might serve him without feare ; in holinesse and righteousness before him all the dayes of our lives ;* Christ hath freed you from all your Enemies, from the curse of the Law, the predominant damnatory power of sin, the wrath of God, the sting of death, and the torments of hell ; but what

what is the end and design of Christ in doing these great and marvellous things for his people? tis not that they should throw off duties of righteousness & holyness, but that their hearts may be the more free, and sweet in all holy duties, and heavenly services: So the Apostle; *I will be their God, and they shall be my people: And I will be a Father unto you, and ye shall be my sonnes and daughters,* saith the Lord almighty (mark what follows) *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the flesh, and spirit; perfecting holinesse in the fear of the Lord.* And againe, *The grace of God that bringeth salvation hath appeared to all men. Teaching us, that denying all ungodlinesse, and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himselfe for us that he might redeem us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes.* Ah soules! I know no such Arguments to work you to a lively and constant performance of all heavenly services, like those that are drawn from the consideration of the great and glorious things that Christ hath done for you; and if such Arguments will not take yee, and win up

Christ hath therefore broke the Devilla yoke from off our necks, that his father might have better service from our hearts; 2 Cor. 6. 6. 17, 18. Chap. 7. 1. comparee.

Tit. 2. 11, 12. 13, 14.

Tace lingua loquere uia. Talk not of a good life, but let thy life speak. Your actions in passing, pass not away; for every good work is a grain of seed for eternall life.

on yee, I doe think the throwing of hell-fire in your faces will never doe it.

### The Third Remedy

#### 3 Remedy.

The Saints  
Motto in all  
ages hath bin  
( *Leboremus* )  
let's be doing.  
God loves  
( *Curristas*, not  
*Quaristas* ) the  
Runner, not  
the Question-  
ner, or Dispu-  
ter, saith Lu-  
ther.

The day is at  
hand, when  
God will re-  
quire of men  
*Non quid lege-  
runt, sed quid  
egerint, ne: quid  
dixerint, sed  
quomodo vixe-  
runt.*

**A**gainst this Device of Satan, is, se-  
riously to consider, That those pre-  
cious soules which Jesus Christ hath done,  
and suffered as much for, as he hath for  
you, have been exceeding active and live-  
ly in all religious services, and heavenly  
performances; he did as much, and suf-  
fered as much for *David*, as for you, and  
yet, who more in praying, and praising  
God then *David*? *seventimes a day will*  
*I praise the Lord*. Who more in the stu-  
dying and meditating on the word, then  
*David*? *Thy Law is my meditation day*  
*and night*. The same Truth you may run  
and read in *Jacob, Moses, Job, Daniel*, and  
in the rest of the holy Prophets, and Apo-  
stles, for whom Christ hath done as much  
for, as for you. Ah! how have all those  
Worthies abounded in works of righte-  
ousnesse, and holinesse, to the praise of  
free grace? Certainly Satan hath got the  
upper hand of those soules that doe argue  
thus, Christ hath done such and such glo-  
rious things for us, therefore we need not  
make any care or conscience of doing such  
and such Religious services, as men say the  
word calls for; if this Logick be not from  
Hell,

Hell, what is? Ah! were the holy Prophets and Apostles alive to hear such Logick come out of the mouths of such as professe themselves to be interested in the great and glorious things that Jesus Christ hath done for his chosen ones, how would they blush to look upon such soules? and how would their hearts grieve, and break within them, to hear the language, and to observe the actings of such soules.

He that casts of heaven, but doth not the will of God, is like him that gazed upon the Moon, but fell into the pit.

### The Fourth Remedy

**A**gainst this Device of Satan, is seriously to consider this, That those that doe not walk in wayes of righteousness and holinesse (that doe not wait upon God in the severall duties and services that are commanded by him) cannot have that evidence to their own soules, of their righteousness before God, of their fellowship and communion with God, of their blessednesse here, and their happiness hereafter, as those soules have, that love and delight in the wayes of the Lord, that are alwayes best, when they are most in the works and service of the Lord. *Little Children* (saith the Apostle) *let no man deceive you; he that doth righteousness, is righteous, even as he is righteous. In this* (saith the same Apostle) *the children of God are manifest, and the Children*

#### 4 Remedy.

Certainly, 'tis one thing to judge by our graces, another thing to rest, or put our trust in them. There is a great deal of difference betwixt declaring and deserving.

As Dauids  
Daughters  
were knowne  
by their Gar-  
ments of di-  
vers colours,  
so are Gods  
Children by  
their piety  
and sanctity.

A Christians  
Emblem  
should be an  
House walk-  
ing towards  
Heaven.  
High words  
surely make a  
man neither  
holy, nor just;  
but a vernu-  
ous life, a cir-  
cumpect  
walking makes  
him dear to  
God.

A Tree that is  
not fruitfull, is  
for the fire.  
Christianity is  
not a talking,  
but a walking  
with God,  
who will not  
be put off

of the Devill; whoſoever doth not righteousneſſe, is not of God, neither he that loveth not his brother. If yee know that he is righteous (ſaith the ſame Apoſtle) yee know that every one that doth righteousneſſe, is borne of him. He that ſaith, I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him. But whoſoever keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that ſaith he abideth in him, ought himſelfe alſo to walke, even as he walked. If we ſay that we have fellowſhip with him, and walke in darkneſſe, we lye, and doe not the truth; but if we walke in the light, as he is in the light, we have fellowſhip one with another; and the blood of Jeſus Chriſt cleaſeth us from all ſin, ſaith the ſame Apoſtle. So James 2. What doth it profit, my brethren, though a man ſay he hath faith, and have no workes, can faith ſave him. i. e. it cannot; For as the body without the ſpirit is dead, ſo faith without workes is dead alſo. To look after holy and heavenly workes, is the beſt way to preſerve the ſoule from being deceived, and deluded by Satans deluſions, and by ſudden flaſhes of joy and comfort, holy workes being a more ſenſible and conſtant pledge of the precious Spirit, begetting and maintaining in the ſoule more ſolid, pure, clear, ſtrong, and laſting joy. Ah ſoules! as you would

would have in your selves a constant and blessed evidence of your fellowship with the Father, and the Son; and of the truth of grace, and of your future happinesse, look that you cleave close to holy services, and that you turne not your backs upon Religious duties.

with words. If he misse of fruit, he will take up his Axe, and then the soule is cut off for ever.

### The Fifth Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That there are other choise and glorious ends for the Saints performance of Religious duties, then for the justifying of their persons before God, or for their satisfying of the Law, or Justice of God, or for the purchasing of the pardon of sin, &c. *Viz.* To testify their Justification; *A good Tree cannot but bring forth good fruit;* to testify their love to God, and their sincere obedience to the Commands of God; to testify their deliverance from spirituall bondage, to evidence the indwellings of the spirit, to stop the mouths of the worst of men, and to glad those righteous souls, that God would not have sadded. These, and abundance of other choise ends there be, why those that have an interest in the glorious doings of Christ, should notwithstanding that, keep close to the holy duties, and religious services that are com-

#### 5 Remedy.

'Tis a precious truth; never to be forgotten (*Quod non a libris, sed finibus persanctur officia*) That duties are esteemed not by the acts, but by their ends.

*Finis movet ad agendum.* The end moves to doing.

*Tene mensuram  
& respice fi-  
nem.* Keep thy  
selfe within  
compasse, and  
have an eye  
alwayes to  
the end of  
thy life and  
actions, was  
*Maximilian*  
the Empe-  
rours Motto.

manded by Christ. And if these conside-  
rations wil not prevail with you, to wait  
upon God in holy and heavenly duties, I  
am afraid, if one should rise from the dead,  
his arguments would not win upon you,  
but you would hold on in your sins, and  
neglect his service, though you lost your  
souls for ever, &c.

*The Fifth Device that Satan  
hath to draw soules off from  
Religious services, and to  
keep soules off from Holy  
Duties, is,*

5 Device.

John 7. 47,  
48, 49.

**B**Y presenting to them the paucity and  
poverty of those that walk in the  
wayes of God, that hold on in Religious  
practices. Saith Satan, doe not you see  
that those that walk in such and such Re-  
ligious wayes, are the poorest, the meanest,  
and the most despicable persons in the  
world. This took with them in *John 7.*  
*Then answered the Pharisees, Are yee also  
deceived? Have any of the Rulers, or of  
the Pharisees believed on him? But this  
people who knoweth not the Law are cursed.*

Now

Now the Remedies against  
this Device, are these.

The First Remedy

**A**gainst this Device of Satan, is, to consider, That though they are outwardly poor, yet they are inwardly rich; though they are poor in temporalls, yet they are rich in spiritualls; the worth and riches of the Saints is inward: *The Kings daughter is all glorious within. Hearken my beloved brethren, hath not God chosen the poore of this world rich in faith, and Heires of the Kingdome, which he hath promised to them that love him? saith James. I know thy poverty, but thou art rich, saith John to the Church of Smyrna.* What though they have little in possession, yet they have a glorious Kingdome in reversion. *Feare not little flocke, it is your fathers pleasure to give you a Kingdome.* Though Saints have little in hand, yet they have much in hope. You count those happy in a worldly sense, that have much in reversion, though they have but little in possession; and will you count the Saints miserable, because they have little in hand, little in possession? Though they have a glorious Kingdome in reversion of

I Remedy.

Do not you see (saith Chrysostome) the places where treasures are hid, are rough, and overgrown with thorns? Do not the Naturalists tell you, That the Mountains that are big with gold within, are bare of grasse without. Saints have as Scholar, poor Commons here, because they must study hard to go to Heaven.

this. I am sure the poorest Saint that breaths, will not exchange (were it in his power) that which he hath in hope, and in reversion, for the possession of as many worlds as there be Starres in Heaven, or sands in the Sea, &c.

### The Second Remedy

#### 2. Remedy.

Good Nobles  
(saith one)  
are like black  
Swans, and  
thinly scat-  
tered in the fir-  
mament of a  
state, even like  
Stars in the  
skie magni-  
tude, yet some  
God hath had  
in all ages, as  
might be  
shewed out of  
Histories.

**A**gainst this Device of Satan, is, to consider, That in all ages God hath had some that have been great, rich, wise, and honourable, that have chosen his wayes, and cleaved to his service in the face of all difficulties; though not many wise men, yet some wise men; and though not many mighty, yet some mighty have; and though not many noble, yet some noble have; witnesse *Abraham*, and *Jacob*, and *Job*, and severall Kings, and others that the Scriptures speak of; and ah! how many have we among our selves, whose soules have cleaved to the Lord, and who have swum to his service through the blood of the slain, and who have not counted their lives dear unto them, that they and others might enjoy the holy things of Christ, according to the mind and heart of Christ, &c.

The

# The Third Remedy

**A**gainst this Device of Satan, is, solemly to consider, That the spirituall riches of the poorest Saints, doe infinitely transeend the temporall riches of all the wicked men in the world; their spirituall riches doe satisfie them, they can sit down satisfied with the riches of grace that be in Christ, without honours, and without riches, &c. *He that drinks of that water that I shall give him, shall thirst no more.* The riches of poor Saints are durable; they will bed and board with them, they will goe to the Prison, to a sick bed, to a grave, yea to Heaven with them. The spirituall riches of poor Saints, are as wine, to chear them, and as bread to strengthen them, and as cloaths to warm them, and as Armour to protect them. Now all you that know any thing, doe know, that the riches of this world cannot satisfie the soules of men, and they are as fading as a Flower, or as the owners of them are, &c.

## 3 Remedy.

*Alexanders vast mind enquired, If there were any more worlds to conquer.*

*Craffus was so rich, that he maintained an Army with his own Revenues, yet his great Army, with his Son and Heir, fell together, and left his great Estate to others.*

The

## The Fourth Remedy

## 4 Remedy.

Luke 12. 37.

Cant. 4. 12.

Jer. 3. 14.

Rev. 7. 9.

Mat. 8. 11.

Heb. 12. 22,  
23.

When Fulgen-  
sius saw the  
Nobility of  
Rome, sit  
mounted in  
their bravery,  
it mounted  
his Meditati-  
ons to the  
heavenly Je-  
rusalem,

**A**gainst this Device, is, seriously to consider, That though the Saints considered comparatively, are few; though they be a little, little flocke, a remnant, a Garden enclosed, a spring shut up, a fountaine sealed; though they are as the summer gleanings; though they are one of a City, and two of a Tribe; though they be but a handfull, to a house-full, a spark to a flame, a drop to the Ocean; yet consider them simply in themselves, and so they are an innumerable number that cannot be numbred, as John speaketh, *After this I beheld, and loe a great multitude which no man could number, of all Nations, and kindred, and people, and tongues, stood before the Throne, & before the Lamb, cloathed with white Robes, and Palmes in their hands.* So Matthew speaks, *And I say unto you, that many shall come from the East, and West, and shall sit downe with Abraham, Isaac, and Jacob in the Kingdome of Heaven.* So Paul: *But ye are come unto mount Sion, and unto the City of the living God, the heavenly Ierusalem, and to an innumerable company of Angells. To the generall assembly, and Church of the first borne, which are written in heaven, and so God the judge of all, and to the spirits*

*Spirits of just men made perfect.*

# The Fifth Remedy

**A**gainst this device of Satan, is, seriously to consider, that 'twill be but as a day, before these poor despised Saints shall shine brighter then the Sun in her glory; 'twill not be long before you will wish, oh! that we were now among the poor, meane, despised ones, in the day that God comes to make up his Jewells. 'Twill not be long before these poor few Saints shall be lifted up upon their thrones to judge the multitude, the world, as the Apostle speaks; *Know yee not that the Saints shall judge the world?* And in that day, oh! how will the great, and the rich, the learned, and the Noble, wish that they had lived and spent their dayes with these few, poor, contemptible Creatures, in the service of the Lord? Oh! how will this wicked world curse the day that ever they had such base thoughts of the poor mean Saints, and that their poverty became a stumbling-block, to keep them off from the wayes of sanctity.

I have read of *Ingo* an ancient King of the *Draves*, who making a stately feast, appointed his Nobles, at that time Pagans, to sit in the Hall below, and commanded certain poor Christians, to be brought up  
into

## 5 Remedy.

Mr. Fox being once asked whether he knew a certain poor man who had received succour of him in time of trouble; he answered, I remember him well, I tell you I forget Lords and Ladies to remember such. So will God deale by his poor Saints; he will forget

the great and mighty ones of the world, to remember his few, poor, despised ones. Though *John* was poor in the world, yet the Holy Ghost calls him the greatest that was born of women. Ah poor Saints! men that know not your worth, and have such low thoughts of you, but the Lord will have us high.

into his Presence-chamber, to sit with him at his Table, to eat and drink of his Kingly cheer: At which many wondering, he said, *He accounted Christians, though never so poor, a greater Ornament at his Table, and more worthy of his company, than the greatest Peers uncounted to the Christian faith; for when these might be thrust downe to Hell, those might be his Consorts, and fellow Princes in Heaven.* You know how to apply it. Although you see the Stars sometimes by their reflections in a puddle, or in the bottome of a Well, I, in a stinking ditch, yet the Stars have their situation in Heaven: So, though you see a godly man in a poor, miserable, low, despised condition, for the things of this world, yet he is fixed in Heaven, in the Region of Heaven. *who hath raised us up* (saith the Apostle) *and made us sit together in heavenly places in Christ Jesus.* Oh! therefore, lay to your owne foules (when they begin to decline the waves of *Sion*, because of the poverty and paucity of those that walk in them) the day is at hand, when those few, poore, despised Saints shall shine in glory, when they shall judge this world, and when all the wicked of this world will wish that they were in their condition, and would give ten thousand worlds (were it in their power) that they might but have the honour and happiness

pinelle to wait upon those, whom for their poverty and paucity they have neglected and despised in this world.

### The Sixth Remedy

**A**gainst this Device of Satan, I solemnly to consider, That there will come a time, even in this life, in this world, when the reproach and contempt that is now cast upon the Dayes of God, by reason of the poverty and paucity of those that walk in those wayes, shall be quite taken away, by his making them the head, that have dayes without number been the taile, and by his raising them up to much outward riches, prosperity and glory, who have been as the out-cast, because of their poverty and paucity. John speaking of the glory of the Church, the new Jerusalem that came downe from Heaven, Rev. 21. tells us, *That the Nations of them which are saved, shall walke in the light of it, and the Kings of the earth doe bring their glory into it. So the Prophet Isaiah, They shall bring their Sons from far, and their silver and their gold with them. For brasse I will bring gold. and for iron I will bring silver, and for wood brasse, and for stones iron. And so the Prophet Zechariah speaks, Chap. 14. 14. And the wealth of all the Heathen round about, shall be gathered*

### 6. Remedy.

These following Scriptures do abundantly confirm this Truth.

Jer. 31. 12.  
Isa. 30. 23.  
Hr. 62. 8, 9.  
Joel 2. 23, 24.  
Micah 4. 8.  
Amos 9. 13, 14.  
Zech. 8. 12.  
Isa. 41. 18, 19.  
Isa. 55. 13.  
Isa. 66. 6, 7.  
Isa. 65. 21, 23.  
Isa. 61. 4.  
Isa. 60. 10.  
Ezek. 38. 10.  
Onely take these two Cautions.

1 That in these times the Saints chiefest comforts, delights, and contents, will consist in their

more clear,  
full, and con-  
stant enjoy-  
ment of God.

a That they  
shal have such  
abundant  
measure of the  
Spirit poured  
out upon  
them, that  
their riches  
and outward  
glory shall  
not be snares  
to them, but  
golden steps  
to lead them  
to a richer li-  
ving in God.

Iſa. 66. 8.

Verſ. 19, 20.

ſhered together, gold and ſilver, and appa-  
rell in great abundance. The Lord hath  
promiſed that the meek ſhall inherite the  
earth : And Heaven and Earth ſhall paſſe  
away, before one jot or tittle of his word  
ſhall paſſe unfulfilled. Ah poore Saints !  
now ſome thruſt ſore at you, others look  
aſquint upon you, others ſhut the doore  
againſt you, others turne their backs upon  
you ; and moſt of men ( except it be a  
few that live much in God, and are filled  
with the riches of Chriſt ) doe either neg-  
lect you, or deſpiſe you, becauſe of your  
poverty ; but the day is coming, when  
you ſhall be lifted up above the dunghill,  
when you ſhall change poverty for rich-  
es, your rags for Robes, your reproach  
for a Crown of honour, your infamy for  
glory, even in this world.

And this is not all, but God will alſo  
mightily increaſe the number of his choſen  
ones ; multitudes ſhall be converted to  
him. *Who hath heard ſuch a thing ? who  
hath ſeen ſuch things ? ſhall the earth be  
made to bring forth in one day ? or ſhall a  
Nation be borne at once ? for as ſoon as Si-  
on travelled, ſhe brought forth Children.  
And they ſhall bring all your breſthren for  
an offering unto the Lord out of all Nati-  
ons, upon Horſes, and in Chariots, in Li-  
ters, and upon Mules, and upon ſwiſt beaſts  
to my holy Mountaine Jeruſalem, ſaith the  
- Lord ;*

Lord; as the Children of Israel bring an offering in a cleau Vessell into the house of the Lord. Doth not the Scripture say, that the Kingdomes of this world must become the Kingdomes of our Lord. Hath not God given to Christ the Heathen, and the uttermost parts of the earth for his possession? Hath not the Lord said, that in the last dayes the Mountain of the Lords house shall be lifted up above the hills, and shall be established in the top of the mountaines, and all Nations shall flow unto it. Pray read and meditate upon *Isa. 60. & 66. & 2. 1. to 5.* and there you shall find the multitudes that shall be converted to Christ; and oh! that you would be mighty in believing, and in wrestling with God, that he would hasten the day of his glory, that the reproach that is now upon his people and wayes, may cease.

Revel. 11. 15.

Psal. 1. 3.

Isa. 2. 2.

Isa. 54. 14.

Isa. 61. 9.

The

*The Sixth Device that Satan  
hath to keep soules off from  
Religious services, is,*

*6 Device.*

John. 4. 12.  
Ch. 7. 48, 49.  
1 Cor. 1. 26, 27  
Mic. 7. 23, 4.

**B**Y presenting before them the Exam-  
ples of the greatest part of the world  
that walk in the wayes of their own hearts,  
and that make light and slight of the ways  
of the Lord. Why saith Satan, do not you  
see that the great, and the rich, the noble,  
and the honourable, the learned and the  
wise, even the greatest number of men ne-  
ver trouble themselves about such and such  
wayes, and why then should you be sin-  
gular and nice? You were far better doe  
as the most doe, &c.

*Now the Remedies against this  
Device, are these.*

*The First Remedy*

*1 Remedy.*

**A**gainst this Device of Satan, is, so-  
lemnly to consider of those Scrip-  
tures that make directly against following  
the sinfull Examples of men; as that in  
*Exodus, Thou shalt not follow a multitude  
to doe evill, neither shalt thou speake in a  
cause*

a cause to decline after many to wrest judgement. The multitude generally are ignorant, and know not the way of the Lord, therefore they speake evill of that they know not, they are envious, and maliciously bent against the service and way of God, and therefore they cannot speak well of the wayes of God. *This way is every where spoken against*, said they: So in *Numb. 16. Separate from them, and come out from among them.* So the Apostle, *Have no fellowship with the unfruitfull workes of darknesse.* So Solomon, *Enter not into the way of the wicked, forsake the foolish, and live.* They that walk with the most, shall perish with the most. They that doe as the most, shall ere long suffer with the most. They that live as the most, must dye with the most, and to hell with the most.

The way to Hell is broad, and well beaten; the way to be undone for ever, is to do as the most doe.

*Argumentum turpissimum est turba.* The Multitude is the weakest and worst Argument, saith Seneca.

Prov. 4. 14.  
Chap. 9. 6.

## The Second Remedy

**A**gainst this Device of Satan, is, seriously to consider, That if you will sin with the multitude, all the Angels in Heaven, and men on Earth, cannot keep you from suffering with the multitude. If you will be wicked with them; you must unavoidably be miserable with them. Say to thy soule, *O my soule!* if thou wilt sin with the multitude, thou must be shut out

2 Remedy.

Sin & Punishment are linked together with chains of Adamant.

O

of

Of sin we may  
say as *Isidore*  
cloth of the  
Serpent (*Tot*  
*delores, quor*  
*colores.*) to  
many colours,  
to many do-  
lours.

יִרְרֵי

יִרְרֵי :

*Jeroerge*, from  
*Ruange*, to be  
naught.

of Heaven with the multitude; thou must  
be cast downe to Hell with the multitude.  
*And I heard a voyce from Heaven, saying,*  
*Come out of her my people, that yet be not*  
*partakers of her sins, and that yet receive*  
*not of her plagues. Come out in affection,*  
*in action, and in habitation, for else the*  
*infection of sin will bring upon you the in-*  
*flition of punishment. So saith the wise*  
*man, He that walketh with wise men, shall*  
*be wise; but a companion of fooles shall be*  
*destroyed: or as the Hebrew hath it, Shall*  
*be broken in pieces. Multitudes may help*  
*thee into sin; yea, one may draw thee*  
*into sin, but 'tis not multitudes that can*  
*help thee to escape punishments: as you*  
*may see in Moses and Aaron, that were*  
*provoked to sin by the multitude; but*  
*were shut out of the pleasant Land, and*  
*fell by a hand of Justice, as well as others.*

### The Third Remedy

3 Remedy.

**A**gainst this Device of Satan, is, So-  
lemnly to consider the worth and  
excellency of thy immortall soule. Thy  
soule is a Jewell more worth then Heaven  
and Earth. The losse of thy soule is in-  
comparable, irreparable, and irrecovera-  
ble; if that be lost, all is lost, and thou art  
undone for ever. Is it madnesse and folly  
in a man to kill himself for company? and  
is

is it not greater madnesse or folly to break the neck of thy soule, and to damn it for company? Suspect that way wherein thou see'st multitudes to walk, the multitude being a stream that thou must row hard against, or thou wilt be carried into that gulfe, out of which Angels cannot deliver thee. Is it not better to walk in a straight way alone, then to wander into crooked wayes with company? sure 'tis better to goe to Heaven alone, then to Hell with company.

I might add other things, but these may suffice for the present; and I am afraid, if these Arguments doe not stir you, other Arguments will work but little upon you.

*The seventh Device that Satan hath to keep soules off from holy exercises, from religious services, is,*

**B**Y casting in a multitude of vaine thoughts, whilst the soule is in seeking of God, or in waiting on God; and by this Device he hath cooled some mens spirits in Heavenly services, and taken off (at least for a time) many precious soules from Religious performances. I have no heart to hear, nor no heart to pray, nor

What wise man would fetch gold out of a fiery Crucible, hazard his immortall soul (to gaine the world) by following a multitude in those steps that lead to the Chambers of death, and darknesse.

7 Device.

*Vellem servire  
Domine sed co-  
gitationes non  
patimur,  
Lord now  
how said  
would I serve  
thee, and vain  
thoughts will  
not suffer me.*

no delight in reading, nor in the society of the Saints, &c. Satan doth so dogge, and follow my soule, and is still a casting in such a multitude of vaine thoughts concerning God, the world, and my owne soule, &c. that I even tremble to think of waiting upon God in any Religious service. Oh! the vaine thoughts that Satan casts in do so distast my soul, and so grieve, vex, perplex, and distract my soule, that they even make me weary of holy duties, yea of my very life; Oh! I cannot be so raised and ravished, so heated and melted, so quickned and enlarged, so comforted and refreshed as I should be, as I might be, and as I would be in Religious services, by reason of that multitude of vain thoughts that Satan is injecting, or casting into my soul, &c.

*Now the Remedies against  
this Device, are these.*

### *The First Remedy*

*1 Remedy.*

**A**gainst this Device of Satan, is, To have your hearts strongly affected with the greatnesse, holinesse, Majesty, and glory of that God, before whom you stand, and with whom your soules doe converse in Religious services. Oh! let your soules be greatly affected with the presence,

presence, purity, and majesty of that God before whom thou standest. A man would be afraid of playing with a feather, when he is speaking to a King; ah! when men have poor, low, light, slight, &c. thoughts of God, in their drawing neer to God, they tempt the Devil to belirr himself, and to cast in a multitude of vaine thoughts to disturb and distract the soule in its waiting on God. There is nothing that will contribute so much to the keeping out of vain thoughts, as to look upon God as an omniscient God, an omnipresent God, an omnipotent God, a God full of all glorious perfections, a God whose majesty, purity, and glory will not suffer him to behold the least iniquity. The reason why the blessed Saints, and glorious Angells in heaven, have not so much as one vain thought, is, because they are greatly affected with the greatnesse, holinesse, Majesty, purity, and glory of God.

When Pompey could not keep his Souldiers in the Camp by persuasion, he cast himselfe all along in the narrow passage that lead out of it, and then bid them, Goe if you will, but you must first trample upon your General, and the thoughts of this overcame them. You are wile, & know how to apply it to the point in hand.

### The Second Remedy

**A**gainst this Device of Satan, is, To be peremptory in Religious services, notwithstanding all those wandring thoughts the soule is troubled with. This will be a sweet help against them, for the soule to be resolute in waiting on God, whether it be troubled with vain thoughts

#### 2 Remedy.

It is a rule in the civil Law, ( *Nec videtur astutus, siquid super sit quod agatur* ). No

thing seems  
to be done, if  
there remains  
ought to be  
done.

*Si dixisti suffi-  
ci peristi. If  
once thou  
sayest 'tis  
enough, thou  
art undone,*  
*Saint Augustin*

or not: To say, Well, I will pray still, and hear still, and meditate still, and keep fellowship with the Saints still; many precious soules can say from experience, that when their soules have been peremptory in their waiting on God, that Satan hath left them, and hath not been so busie in vexing their soules with vain thoughts; when Satan perceives that all those trifling vaine thoughts that he casts into the soule, doe but vex the soule into greater diligence, carefullnesse, watchfullnesse, and peremptorinesse in holy and heavenly services, and that the soule looses nothing of his zeale, piety, and devotion, but doubles his care, diligence, and earnestnesse; he often ceases to interpose his trifles, and vaine thoughts, as he ceased to tempt Christ when Christ was peremptory in resisting his temptations.

### The Third Remedy

*Remedy.*

**A**gainst this Device of Satan, is, To consider this, That those vain and trifling thoughts that are cast into our soules, when we are waiting upon God in this or that Religious service, if they be not cherished and indulged, but abhorred, resisted, and disclaimed; they are not sins upon our soules, though they may be troubles to our minds, they shall not be

put

put upon our accounts, nor keep mercies and blessings from being enjoyed by us. When a soule in uprightness can look God in the face, and say, Lord, when I approach near unto thee, there be a world of vain thoughts croud in upon me, that doe disturb my soule, and weaken my faith, and lessen my comfort, and spirituall strength; oh! these are my clog, my burden, my torment, my hell; oh! doe Justice upon these, free me from these, that I may serve thee with more freeness, singleness, spirituality, and sweetness of spirit. These thoughts may vex that soule, but they shall not harm that soule, nor keep a blessing from that soule. If vaine thoughts resisted and lamented, could stop the current of mercy, and render a soule unhappy, there would be none on earth that should ever tast of mercy, or be everlastingly happy, &c.

'Tis not Satans casting in of vaine thoughts that can keep mercy from the soul, or undoe the soul, but the lodging & cherishing of vaine thoughts. O Jerusalem, how long shall vaine thoughts lodge within thee? Jer. 4:14 Heb. In the midst of them. They passe through the best hearts, & they are lodged and cherished only in the worst heart.

### The Fourth Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That watching against sinfull thoughts, resisting of sinfull thoughts, lamenting and weeping over sinfull thoughts, carries with it the sweetest, and strongest Evidence of the truth and power of grace, and of the sincerity of your hearts; and is the readiest and the su-

4. Remedy.

*Pfal. 139. 23.*  
Thoughts are  
the first born,  
the blossomes  
of the soule,  
the beginning  
of our strength,  
whether for  
good or evil,  
and they are  
the greatest  
Evidence for,  
or against a  
man th. t. can  
be.

*Majoris infamia.*

*Majoris reatum.*

*1 Cor. 10.*  
*4. 5.*

*Pfal. 139. 2.*  
*Isa. 59. 7.*  
*Chap. 66. 18.*  
*Mar. 9. 4.*  
*Chap. 12. 25.*

*Zeno a wife*  
*Heathen esti-*  
*mied, That*

rest way to be rid of them. Many low and carnall considerations may work men to watch their words, their lives, their actions; as hope of gaine, or to please friends, or to get a name in the world, and many other such like considerations: Oh! but to watch our thoughts, to weep and lament over them, &c. This must needs be from some noble, spirituall, and internall Principle, as love to God, a holy fear of God, a holy care and delight to please the Lord, &c. The Schools doe well observe, That outward sins are of greater infamy; but inward heart sins are of greater guilt; as we see in the Devils. There is nothing that speaks out a man to be thoroughly, and kindly wrought upon, as his having his thoughts to be brought into obedience, as the Apostle speaks. Grace is grown up to a very great height in that soule where it prevails, to the subduing of those vaine thoughts that walk up and downe in the soule. Well, though you cannot be rid of them, yet make resistance and opposition against the first risings of them. When sinfull thoughts arise, then think thus, The Lord takes notice of these thoughts, *He knows them afar off*, as the Psalmist speaks. He knew *Herods* bloody thoughts, and *Judas* his betraying thoughts, and the *Pharisees* cruell and blasphemous thoughts, afar off. Oh! think thus, all these sinfull thoughts,

thoughts, they defile and pollute the soul; they deface and spoile much of the inward beauty, and glory of the soul; if I commit this or that sinne, to which my thoughts incline me, then either I must repent, or not repent; if I repent, it will cost me more griefe, sorrow, shame, heart-breaking, and soul-bleeding; before my Conscience will be quieted, diuine Justice pacified, my comfort and joy restored, my evidences cleared, and my pardon in the Court of Conscience sealed, then the imagined profit, or seeming sensuall pleasure can be worth; *What fruit had you in those things whereof you are now asbamed?*

If I never repent, Oh then my sinfull thoughts will be Scorpions that will eternally vex me; the rods that will eternally lash me; the thorns that will everlastingly prick me; the Dagger that will be eternally stabbing me; the worm that will be for ever gnawing me: Oh! therefore watch against them, be constant in resisting them, and in lamenting and weeping over them, and then they shall not hurt thee, though they may for a time trouble thee: And remember this, He that doth this, doth more then the most glistering and blustering Hypocrite in the world doth.

God even beheld the thought.

Mat. 15. 19,  
16, 17, 18, 19.

Tears in stead of Gems, were the Ornaments of Dauids bed, when he had sinned, and so they must be thine, or else thou must lye downe in a bed of sorrow for ever.

Inward bleeding kills many a man: so will sinfull thoughts, if not repented of.

The

## The Fifth Remedy

## 5 Remedy.

Ephes. 3. 19.  
The words are  
an Hebraism.  
The Hebrews  
when they  
would set out  
many excel-  
lent things,  
they add the  
name of GOD  
to it; City of  
God, Cedars  
of God, wrest-  
lings of God:  
So here, *That  
ye may be filled  
with the full-  
nesse of God.*

Mat. 12. 3.

**A**gainst this Device of Satan, is, To labour more and more to be filled with the fullnesse of God, and to be enriched with all spirituall and heavenly things. What's the reason that the Angels in Heaven have not so much as an idle thought? 'Tis because they are filled with the fullnesse of God. Take it for an experienced Truth, The more the soule is filled with the fullnesse of God, and enriched with spirituall and heavenly things, the lesse room there is in that soule for vaine thoughts. The fuller the Vessell is of wine, the lesse room there is for water. Oh! lay up much of God, of Christ, of precious Promises, and choise Experiences in your hearts, and then you will be lesse troubled with vaine thoughts. *A good man out of the good treasure of his heart bringeth forth good things.*

## The Sixth Remedy

## 6 Remedy.

Psal 119. 97.  
Psal. 139. 8.

**A**gainst this Device of Satan, is, To keep up holy and spirituall affections; for such as your affections are, such will be your thoughts. *O how I love thy Law, 'tis my meditation all the day: What we love most, we most muse upon; When*

I awake, I am still with thee. That which we much like, we shall much mind. Them that are frequent in their love to God, and his Law, will be frequent in thinking of God, and his Law; a Child will not forget his mother.

Simile.

### The Seventh Remedy

**A**gainst this Device of Satan, is, To avoid multiplicity of worldly businesse. Oh! let not the world take up your hearts and thoughts at other times. Soules that are torne in pieces with the cares of the world, will be alwayes vexed and tormented with vaine thoughts, in all their approaches to God; vain thoughts will be still crouding in upon him that lives in a croud of businesse. The Starres which have least circuit, are nearest the Pole; and men that are least perplexed with businesse, are commonly nearest to God.

### 7 Remedy.

2 Tim. 2. 4.  
The world is entangled; is a comparison which St. Paul borroweth from the Customs of the Roman Empire, wherein Souldiers were forbidden to be Proctors of other mens causes, to undertake husbandry or Merchandize.

*The eighth Device that Satan hath to hinder soules from Religious services, from holy performances, is,*

### 8 Device.

**B**y working them to rest in their performances. To rest in Prayer, and to rest

Isa. 48. 1, 2, 3.  
Zech. 7. 4, 5, 6.  
Mal. 6. 2.  
Rom. 1. 7.

rest in Hearing, Reading, and the Communion of Saints, &c. And when Satan hath drawne the soule to rest upon the service done, then he will help the soule to reason thus; Why, thou wert as good never pray, as to pray, and rest in prayer; as good never hear, as to hear, and rest in hearing; as good never be in the Communion of Saints, as to rest in the Communion of Saints. And by this Device he stops many soules in their Heavenly race, and takes off poor soules from those services should be their joy and Crown.

*Now the Remedies against this Device, are these.*

*The First Remedy*

*I. Remedy.*

Pride and high confidence is most apt to creep in upon duties well don, faith one.

Isa. 64. 6.

**A**gainst this Device of Satan, is, To dwell much upon the imperfections and weaknesses that do attend your choicest services. Oh the spots, the blots, the blemishes that are to be seen upon the face of our fairest Duties! When thou hast done all thou can'st, thou hast need to close up all with this, *O enter not into judgement with thy servants O Lord, for the weaknesses that cleave to my best services.* We may all say with the Church, *All our righteousnesses are as a menstrual cloath.*

*eloash.* If God should be strict to mark what is done amisse in our best actions, we were undone. Oh! the water that is mingled with our Wine, the drosse that cleaves unto our gold.

## The Second Remedy

**A**gainst this Device of Satan, To consider the impotency and inability of any of your best services, Divinely to comfort, refresh, and bear your soules up from fainting, and sinking in the dayes of troubles, when darknesse is round about you, when God shall say to you, as he did once to the *Israelites*, *Goe, and cry unto the gods that you have chosen, let them save you in the time of your tribulation.* So when God shall say in the day of your troubles, *Goe to your Prayers, to your Hearing, and to your Fasting, &c.* and see if they can help you, if they can support you, if they can deliver you. If God in that day doth but withhold the influence of his grace from thee, thy former services will be but poore Cordials to comfort thee; and then thou must and wilt cry out, *Oh! None but Christ, none but Christ; Oh! my Prayers are not Christ, my hearing is not Christ, my fasting is not Christ, &c.* Oh! one smile of Christ, one glimpse of Christ, one good word from Christ, one

2 Remedy.

Judg. 10. 14.

*Omne bonum in summo bono.*  
All good is in the chiefest good.

*Nec Christus nec cælum patitur hyperbolen.*

nod of love from Christ in the day of trouble and darknesse, will more revive and refresh the soule, then all your former services, in which your soules rested, as if they were the bosome of Christ, which should be the onely Centre of our soules. Christ is the Crowne of Crownes, the glory of glories, and the Heaven of Heaven.

### The Third Remedy

3 Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That good things rested upon, will as certainly undoe us, and everlastingly destroy us, as the greatest enormities that can be committed by us. Those soules that after they have done all, doe not look up so high as a Christ, and rest, and centre alone in Christ, laying downe their services at the footstool of Christ, must lye down in sorrow, their bed is prepared for them in hell. Behold, all yee that kindle a fire, and compass your selves with the sparks, and walk in the light of your fire, and in the sparks that yee have kindled, this yee shall have at mine hands, ye shall lye downe in sorrow. Is it good dwelling with everlasting burnings, with a devouring fire? If it be, why then rest in your Duties still; if otherwise, then see that you centre only in the bosome of Christ.

161. 90. nk.

The

# The Fourth Remedy

**A**gainst this Device of Satan, is, To dwell much upon the necessity and excellency of that resting place that God hath provided for you, above all other resting places. Himself is your resting place, his free mercy and love is your resting place; the pure, glorious, matchlesse, and spotlesse righteousnesse of Christ is your resting place. Ah! 'tis sad to think; that most men have forgotten their resting place, as the Lord complains, *My people have been as lost sheep, their shepherds have caused them to go astray, and have turned them away to the mountaines. They have gone from mountaine to hill, and forgotten their resting place.* So poor soules that see not the excellency of that resting place that God hath appointed for their soules to lye downe in, they wander from mountaine to hill, from one duty to another, and here they will rest, and there they will rest; but soules that see the excellency of that resting place that God hath provided for them, they will say, Farewell Prayer, farewell Hearing, farewell Fasting, &c. I will rest no more in you, but now will rest only in the bosome of Christ, the love of Christ, the righteousnesse of Christ.

4 Remedy.

Jer. 50. 6.

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The Third thing to be shewed,  
is,

*The several Devices that Satan hath to keep souls in a sad, doubting, questioning, and uncomfortable condition.*

Blessed Bradford in one of his Epistles, saith thus; O Lord, sometimes me thinks I feele it so with me, as if there were no difference between my heart, and the wicked, I have a blind mind, as they, a stout stubborn rebellious hard heart as they; and so he goes on, &c.

**T**Hough he can never rob a Believer of his Crown, yet such is his malice and envy, that he will leave no stone unturn'd, no means unattempted to rob them of their comfort, and peace, to make their life a burden, and a hell unto them, to cause them to spend their dayes in sorrow and mourning, in sighing and complaining, in doubting and questioning; Surely we have no interest in Christ, our Graces are not true, our hopes are the hopes of hypocrites; our confidence is but presumption; our injoyments are but delusions, &c.

I shall shew you this in some particulars.

*The*

*The First Device that Satan hath to keep soules in a sad, doubting, and questioning condition, and so making their life a Hell, is,*

**B**y causing them to be still poring, and musing upon sin; to mind their sins more then their Saviour; yea, so to mind their sins, as to forget, yea, to neglect their Saviour; that as the Psalmist speaks, *The Lord is not in all their thoughts*: Their eyes are so fixt upon their Disease, that they cannot see the Remedy, though it be near: And they doe so muse upon their debts, that they have neither mind nor heart to think of their surety, &c.

*Now the Remedies against this Device, are these.*

### *The First Remedy*

**I**S, for weak believers to consider, That though Jesus Christ hath not freed them from the presence of sin, yet he hath freed them from the damnatory power of sin. It's most true, that sin and grace were ne-

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A Christian should weare Christ in his bosome as a flower of delight, for he is a whole Paradise of delight; he that minds not Christ more then his sin, can never be thankfull, and fruitfull, as he should.

*1 Remedy.*

*Peccata enim non nocent, si non placent.* My sins hurt me not, if they like me not. Sin is like that wild Fig-tree, or Ivy in the wall, cut off stump, body, bough, and branches, yet some strings or other will sprout out again, till the wall be pluckt down.

ver born together, neither shall sin and grace die together; yet while a believer breaths in this world, they must live together, they must keep house together. Christ in this life will not free any believer from the presence of any one sin, though he doth free every believer from the damning power of every sin. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* The Law cannot condemn a believer, for Christ hath fulfilled it for him; Divine Justice cannot condemn him, for that Christ hath satisfied; his sins cannot condemn him, for they in the blood of Christ are pardoned; and his owne conscience (upon righteous grounds) cannot condemn him, because Christ, that is greater then his conscience, hath acquitted him.

### The Second Remedy

#### 2. Remedy.

The primitive Christians chose rather to be thrown to Lions without, then left to lusts within. *Ad Leonem magis quam leonem,* saith Tertullian.

**A**gainst this Device of Satan, is, to consider, That though Jesus Christ hath not freed you from the molesting, and vexing power of sin, yet he hath freed you from the reigne and dominion of sin. Thou saiest that sin doth so molest and vex thee, that thou can'st not think of God, nor goe to God, nor speak with God; oh! but remember, 'tis one thing for sin to molest and vex thee, and another thing for sin to reigne,

reigne, and have dominion over thee. For sin shall not have dominion over you; for ye are not under the Law, but under grace. Sin may rebell, but it shall never reigne in any Saint. It fareth with sin in the regenerate, as with those Beasts that Daniel speaks of, *That had their Dominion taken away, yet their lives were prolonged for a season, and a time.*

Rom. 6. 14.

Dan. 7. 12.

Now sin reignes in the soule, when the soule willingly and readily obeyes it, and subjects to its Commands, as Subjects doe actively obey, and embrace the commands of their Prince. The Commands of a King are readily embraced and obeyed by his Subjects, but the Commands of a Tyrant are embraced and obeyed unwillingly. All the service that is done to a Tyrant, is out of violence, and not out of obedience. A free and willing subjection to the Commands of sin, speaks out the soule to be under the reigne and dominion of sin; but from this plague, this hell, Christ frees all believers. Sin cannot say of a believer, as the Centurion said of his servants, *I bid one go, & he goes, & to another come, & he cometh, and to another, doe this, and he doth it.* No, the heart of a Saint rises against the Commands of sin, and when sin would carry his soule to the Devil, he hales his sin before the Lord, and cries out for Justice. Lord, such the believing soule, sin playes the

'Tis a signe that sin hath not gained your consent, but committed a Rape upon your soule, when you cry out to God.

If the ravished Virgin under the Law cryed out, she was guiltlesse. Deut. 22. 27. So when sin playes the Tyrant over the soule, and the soul cries out, 'tis guiltlesse. those sinners shall not be charged upon the soule.

Tyrant, the Devil in me, it would have me to doe that which makes against thy holinesse, as well as against my happinesse; against thy honour and glory, as my comfort and peace; therefore doe me justice, thou righteous Judge of heaven and earth, and let this Tyrant sin die for it, &c.

### The Third Remedy

#### 3 Remedy.

Isa. 44. 22.  
Mic. 7. 18, 19.  
Col. 2. 13, 14.

The promises of God are a precious book every leaf drops myrrh and mercy. Though the weak heart cannot open, read, and apply them, Christ can, & will apply them to their souls.

Jer. 33. 8.  
Isa. 43. 25.

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An Hebrew participle, and notes a constant, a conti-

**A**gainst this Device of Satan, is, Constantly to keep one eye upon the promises of remission of sin, as well as the other eye upon the inward operations of sin. This is a most certain truth, that God will graciously pardon those sins to his people, that he will not in this life fully subdue in his people. *Paul* prays thrice; i. e. often to be delivered from the thorn in the flesh; all he can get is, *my grace is sufficient for thee*; I will graciously pardon that to thee, that I will not conquer in thee, saith God. *And I will cleanse them from all their iniquity, whereby they have sinned against me, and whereby they have transgressed against me. I, even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins.* Ah! you lamenting souls, that spend your dayes in sighing and groaning under the sense and burthen of your sins; why doe you deale so unkindly with God, and so Injuriously

injuriously with your own soules, as not to cast an eye upon those precious promises of remission of sinne, which may beare up, and refresh your spirits in the darkest night, and under the heaviest burden of sin.

nued act of God: I. I am he, blotting out thy transgressions to day, and to morrow, &c.

### The Fourth Remedy

**A**gainst this device of Satan is, to look upon all your sins, as charged upon the account of Christ, as debts which the Lord Jesus hath fully satisfied; and indeed were there but one farthing of that debt unpaid, that Christ was engaged to satisfy, it would not have stood with the unspotted Justice of God, to have let him come into heaven, and sit downe at his owne right hand: But all our debts by his death being discharged, we are freed, and he is exalted to sit down at the right hand of his father, which is the top of his glory, and the greatest pledge of our felicity: *For he hath made him to be sin for us that knew no sinne, that we might be made the righteousness of God in him, saith the Apostle: All our sins were made to meet upon Christ, as that Evangelicall Prophet hath it. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like*

#### 4 Remedy.

2 Cor. 5. 21.  
Christ was

(*Peccatorum maximus*) the greatest of sinners by imputation, and reputation.

Isa. 53. 5, 6.

Christ hath the greatest worth and wealth in him, as the worth and value of many pieces of silver is in one piece of gold, so all the excellencies scattered abroad in the creatures, are united to Christ.

All the whole volum of perfections which is spread through Heaven & Earth, is epitomized in him.

Levit. 16. 21.

*sheep have gone astray, we have turned every one to his owne way, and the Lord hath laid on him the iniquity of us all; or as the Hebrew hath it, He hath made the iniquity of us all to meet in him.* In Law we know, that all the debts of the wife are charged upon the husband; saith the wife to one, and to another, if I owe you any thing, goe to my husband; so may a believer say to the Law, and to the Justice of God, If I owe you any thing, goe to my Christ, who hath undertaken for me: I must not sit downe discouraged under the apprehensions of those debts that Christ to the utmost farthing hath fully satisfied. Would it not argue much weaknesse, I had almost said, much madnesse, for a debtor to sit downe discouraged, upon his looking over those debts that his surety hath readily, freely, and fully satisfied. The sense of his great love should engage a man for ever to love, and honour his surety, and to blesse that hand that hath paid the debt, and crost the Books, &c. But to sit downe discouraged when the debt is satisfied, is a sin that bespeaks Repentance.

Christ hath cleared all reckonings betwixt God and us. You remember the Scape-Goat. Upon his head all the iniquities of the Children of Israel, and all their transgressions in all their sins were confessed and put, and the Goat did bear upon him

him all their iniquities, &c. Why, the Lord Jesus is that blessed Scape-Goat, upon whom all our sins were laid, and who alone hath carried *our sins away into the Land of forgetfulness, where they shall never be remembered more.* A believer under the guilt of his sin, may look the Lord in the face, and sweetly plead thus with him, 'Tis true Lord, I owed thee much, but thy Son was my ransome, my redemption; his blood was the price, he was my surety, and undertook to answer for my sins; I know thou must be satisfied, and Christ hath satisfied thee to the utmost farthing, not for himselfe, for what sins had he of his owne? but for me, they were my debts that he satisfied for; he pleased to look over the book, and thou shalt find that 'tis crost by thy own hand, upon this very account that Christ hath suffered, and satisfied for them.

### The Fifth Remedy

**A**gainst this Device of Satan, is, Solemnly to consider of the Reasons why the Lord is pleased to have his people exercised, troubled, and vexed with the operations of sinfull corruptions, and they are these. Partly to keep them humble and low in their owne eyes; and partly to put them upon the use of all Divine helps,

Christ is ( *Can. li. g. a. i. a.* ) the Channell of grace from God.

The bloods of *Abel*, for so the Hebrew hath it ( as if the blood of one *Abel* had so many tongues as drops ) cryed for vengeance against sin; but the blood of Christ cries louder for the pardon of sin.

### 5 Remedy.

*Augustine* saith That the first, second, and third virtue of a Christian, is humility.

*Lilmod Ielamed*, we therefore learn, that we may teach, is a Proverb among the Rabbins.

After the *Trojans* had been wandering, and tossing up and down the *Mediterranean Sea*, as soon as they espied *Italy*, they cried out with exulting joy, *Italy, Italy*: So will Saints when they come to Heaven.

whereby sin may be subdued, and mortified; and partly that they may live upon Christ for the perfecting the work of sanctification; and partly, to wean them from things below, and to make them heart-sick of their absence from Christ, and to maintain in them bowels of compassion towards others that are subject to the same infirmities with them; and that they may distinguish between a state of grace, and a state of glory; and that heaven may be more sweet to them in the close. Now doth the Lord upon these weighty Reasons suffer his people to be exercised and molested with the operations of sinfull corruptions? oh! then let no believer speak, write, or conclude bitter things against his own soule, and comforts, because that sin troubles and vexes his righteous soule, &c. but lay his hand upon his mouth, and be silent, because the Lord will have it so, upon such weighty grounds as the soule is not able to withstand.

### The Sixth Remedy

#### 6 Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That believers must repent for their being discouraged by their sins. Their being discouraged by their sins will cost them many a prayer, many a teare, and many a groan: And that,

that, because their discouragements under sin flow from ignorance and unbelief; it springs from their ignorance of the riches, freeness, fullness, and everlastingness of Gods love; and from their ignorance of the power, glory, sufficiency, and efficacy of the death and sufferings of the Lord Jesus Christ: And from their ignorance of the worth, glory, fullness, largeness, and compleatness of the righteousness of Jesus Christ: And from their ignorance of that real, close, spirituall, glorious, and inseparable union that is between Christ and their precious soules. Ah! did precious souls know and believe the truth of these things, as they should, they would not sit down dejected and overwhelmed under the sense and operations of sin, &c.

God never gave a Believer a new heart, that it should always lie a bleeding, and that it should always be rent and torn in pieces with discouragements.

*The Second Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is,*

**B**Y working them to make false definitions of their graces: Satan knowes, That as false definitions of sin wrong the soule one way, so false definitions of grace wrong the soule another way.

*2 Device.*

I will instance only in faith; oh! how doth Satan labour might and maine, to work men to make false definitions of faith? Some he works to define faith too high, as that it is a full assurance of the love of God to a mans soule in particular; or a full perswasion of the pardon and remission of a mans owne sins in particular. Saith Satan, what doest thou talk of faith? faith is an assurance of the love of God, and of the pardon of sin, and this thou hast not; thou knowest thou art far off from this, therefore thou hast no faith. And by drawing men to make such a false definition of faith, he keeps them in a sad, doubting, and questioning condition, and makes them spend their dayes in sorrow and sighing, so that tears are their drink, and sorrow is their meate, and sighing is their work all the day long, &c.

The Philosophers say there are eight degrees of heat; we discern three: Now if a man should define heat only by the highest degree, then all other degrees will be cast out from being heat: So if men shall define faith only by the highest degrees, by assurance of the love of God, and of the pardon of his sins in particular, what will become of lesser degrees of faith?

If a man should define a man to be a living man, onely by the highest and strongest demonstrations of life, as laughing, leap-

leaping, running, working, walking, &c. would not many thousands that groane under internall and externall weakneses, and that cannot laugh, nor leap, nor run, nor work, nor walk, be found dead men by such a definition, that yet we know to be alive? 'Tis so here, and you know how to apply it, &c.

*Now the Remedies against this Device, are these.*

*The First Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That there may be true faith, yea, great measures of faith, where there is no assurance. The Canaanite woman in the Gospel had strong faith, yet no assurance that we read of. *These things have I written unto you (saith John) that believe on the name of the Son of God, that yee may know that yee have eternall life, and that yee may believe on the name of the Son of God.* In these words you see that they did believe, and had eternal life, in respect of the purpose and promise of God, and in respect of the seeds and beginnings of it in their soules; and in respect of Christ their head, who sits in heaven as a publick person, representing all his chosen

*1 Remedy.*

Ephes. 2. 6.

Ephes. 1. 13.  
So those in  
14. 50. 16.  
had faith, tho  
they had no  
assurance.  
Mic. 7. 8, 9.

sen ones: *Who hath raised us up together, and made us sit together in heavenly places in Christ Jesus; and yet they did not know that they had eternall life. 'Tis one thing to have a right to heaven, and another thing to know it; 'tis one thing to be beloved, & another thing for a man to know that he is beloved. 'Tis one thing for God to write a mans name in the book of life, and another thing for God to tell a man that his name is written in the book of life, and to say to him, Rejoyce because thy name is written in heaven. So Paul, In whom yee also trusted, after yee heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, yee were sealed with that holy Spirit of promise. So Micah, Rejoyce not against me O my enemy, for when I shall fall, I shall rise; when I shall sit in darknesse, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned, &c. or The sad countenance of God, as the Hebrew hath it. This soule had no assurance, for he sits in darknesse, and was under the sad countenance of God, and yet had strong faith; as appears in those words, When I fall, I shall arise; when I sit in darknesse, the Lord shall be a light unto me. He will bring me forth to the light, and I shall behold his righteousness. And let this suffice for the first Answer.*

The

## The Second Remedy

**A**gainst this Device of Satan, is, So-  
lemnly to consider, That God in the  
Scripture doth define faith otherwise. God  
defines faith to be a receiving of Christ:

*As many as received him, to them he gave  
this priviledge, to be the Sons of God. To  
as many as believed on his name; to be a  
cleaving of the soule unto God, though  
no joy but afflictions attend the soul. Yea,  
the Lord defines faith to be a coming to  
God in Christ; and often to a resting, and  
staying, or rouling of the soul upon Christ.  
'Tis safest and sweetest to define as God  
defines, both vices and graces; this is the  
only way to settle the soule, and to secure  
it against all the wiles of men and Devils,  
who labour by false definitions of grace to  
keep precious soules in a doubting, stag-  
gering, and languishing condition, and so  
make their lives a burden, a hell unto  
them.*

2 Remedy.

John 1. 12.  
Acts 11. 23.

Mat. 11. 28.  
John 6. 37.  
Heb. 7. 25. 26.  
Lu. 3. 4, &c.

## The Third Remedy

**A**gainst this Device of Satan, is, seri-  
ously to consider this, That there  
may be true faith, where there is much  
doubtings; witnesse those frequent sayings  
of Christ to his Disciples, *Why are yee a-  
fraid*

3 Remedy.

Mat. 6. 30.  
Chap. 14. 31.  
Chap. 16. 8.  
Luke 12. 22.

*fraid, O-ye of little faith?* Persons may be truly believing, who nevertheless are sometimes doubting: In the same persons (that the fore-mentioned Scriptures speak of) you may see their faith commended, and their doubts condemned, which doth necessarily suppose a presence of both.

### The Fourth Remedy

4 Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That assurance is an effect of faith, therefore it cannot be faith. The cause cannot be the effect, nor the root the fruit; as the effect flowes from the cause, the fruit from the root, the stream from the fountaine, so doth the assurance flow from faith. This truth I shall make good thus.

Ephes., 1. 13.

Gal. 4. 6.

The assurance of our salvation and pardon of sin doth primarily arise from the witness of the Spirit of God, that we are the Children of God: And the Spirit never witnesseth this, till we are believers; *For we are Sons by faith in Christ Jesus:* Therefore assurance is not faith, but followes it, as the effect followes the cause.

Again, No man can be assured and perswaded of his salvation, till he be united to Christ, till he be ingrafted into Christ; and a man cannot be ingrafted into Christ, till he hath faith; he must first be ingrafted into

into Christ by faith, before he can have assurance of his salvation; which doth clearly evidence, that assurance is not faith, but an effect and fruit of faith, &c.

Again, Faith cannot be lost, but assurance may, therefore assurance is not faith. Though assurance be a precious flower in the Garden of a Saint, and is more infinitely sweet and delightfull to the soule, then all outward comforts and contents, yet 'tis but a flower that is subject to fade, and to loose its freshnesse and beauty, as Saints by sad experience find, &c.

Again, A man must first have faith, before he can have assurance, therefore assurance is not faith; and that a man must first have faith, before he can have assurance, is clear by this; a man must first be saved, before he can be assured of his salvation, for he cannot be assured of that which is not; and a man must first have a saving faith, before he can be saved by faith; for he cannot be saved by that which he hath not; therefore a man must first have faith, before he can have assurance, and so it roundly followes, that assurance is not faith, &c.

Psal. 51. 12.

Psal. 30. 6, 7.

Cant. 5. 6.

Ila. 8. 17.

There is many thousand precious souls, of whom this world is not worthy, that have the faith of reliance, & yet want assurance, and the effects of it; as high joy, glorious peace, and vehement longings after the coming of Christ.

The

*The third Device that Satan  
bath to keep the soule in a  
sad, doubting, and questio-  
ning condition, is,*

*3 Device.*

*Psal. 77. 7. 11.*

*Psal. 88. 1. ult.*

*Psal. 73. 1. 23.*

**B**Y working the soule to make false in-  
ferences from the crosse actings of  
Providence. Saith Satan, doest thou not  
see how Providence crosses thy prayers,  
and crosses thy desires, thy teares, thy  
hopes, thy endeavours? Surely, if his love  
were toward thee, if his soule did delight  
and take pleasure in thee, he would not  
deale thus with thee, &c.

*Now the Remedies against this  
Device, are these.*

*The First Remedy*

*1 Remedy.*

*The Circum-  
cellians, being  
not able to  
withstand the  
preaching,  
and writing  
of Augustine,  
sought his de-*

**A**Gainst this Device of Satan, is, so-  
lemnly to consider, That many  
things may be crosse to our desires, that are  
not crosse to our good. *Abraham, Jacob,  
David, Job, Moses, Jeremiah, Jonah, Paul,*  
&c. met with many things that were con-  
trary to their desires, and endeavours, that  
were not contrary to their good, as all  
know,

know, that have wisely compared their desires and endeavours, and Gods actings together. Phisick often works contrary to the Patients desires, when it doth not work contrary to their good.

I remember a story of a godly man, who had a great desire to goe to *France*, and as he was going to take shipping, he broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in, at that very same time was cast away, and not a man saved, and so by breaking a bone, his life was saved. Though Providence did work crosse to his desires, yet it did not work crosse to his good, &c.

struction, having beset the way he was to goe his vification, but by Gods providence he mistaking his way, escaped the danger.

## The Second Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That the hand of God may be against a man, when the love and heart of God is much set upon a man. No man can conclude how the heart of God stands by his hand. The hand of God was against *Ephraim*, & yet his love, his heart was dearly set upon *Ephraim*. I have surely heard *Ephraim* bemoaning himselfe thus, *Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke: Turne thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was turned, I repented;*

2 Remedy.

Jer. 31. 18,  
19, 20.

Gods providentiall hand may be with persons, when his heart is set against them.

Gods providential hand was for a time with Saul, Haman, Absar, & Jehu, and yet his heart was set against them. No man knoweth love or hatred by all that is before him, Eccles. 9. 1, 2.

and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Ephraim is my dear Son, he is a pleasant Child; for since I spake against him, I doe earnestly remember him still: Therefore my bowells are troubled for him, I will surely have mercy upon him, saith the Lord.

God can look sorely, and chide bitterly, and strike heavily, even where, and when he loves dearly. The hand of God was very much against Job, and yet his love, his heart was very much set upon Job, as you may see by comparing Chap. 1, & 2, with 41, & 42. The hand of God was sore against David, and Jonab, when his heart was much set upon them. He that shall conclude, That the heart of God is against those that his hand is against, will condemne the Generation of the Just, whom God unjustly would not have condemned.

### The Third Remedy

3. Remedy.

**A**gainst this Device of Satan, is, to consider, That all the crosse providences that befall the Saints, are but in order to some noble good that God doth intend to confer upon them. Providence wrote crosse to Davids desire, in taking

away

away the Child sinfully begotten, but yet not crosse to a more noble good; for was it not far better for *David* to have such a legitimate Heir as *Solomon* was, then that a Bastard should weare the Crown, and sway the Scepter?

*Joseph* you know was sould into a far Countrey, by the envy and malice of his brethren, and afterwards imprisoned because he would not be a Prisoner to his Mistresses lusts; yet all these providences did wonderfully conduce to his advancement, and the preservation of his fathers family, which was then the visible Church of Christ. It was so ordered by a noble hand of providence, that what they sought to decline, they did promote. *Joseph* was therefore sould by his brethren, that he might not be worshipped, and yet he was therefore worshipped, because he was sould.

*David* was designed to a Kingdome; but oh the straits, troubles, and deaths that he run through, before he feels the weight of the Crown; and all this was but in order to the sweetning of his Crown, and to the setting of it more firmly, and gloriously upon his head. God did so contrive it, that *Jonah's* offence, and those crosse actions of his that did attend it, should advantage that end which they seemed most directly to oppose: *Jonah* he lies to *Tar-*

The motions of Divine providence are so dark, so deep, so changeable, that the wisest and noblest soules, cannot tell what conclusions to make.

#### 4 Remedy.

*Orpheus* speaking of *Valentinian*, saith, He that for Christs name sake had lost a Tribune ship, within a while after succeeded his persecutor in the Empire.

*fish*, then cast into the Sea, then saved by a miracle: Then the Mariners (as is very probable) who cast *Jonah* into the Sea, declared to the *Ninivites* what had happened: therefore he must be a man sent of God, and that his threatnings must be believed, and hearkned to, and therefore they must repent, and humble themselves, that the wrath threatned might not be executed, &c.

### The Fourth Remedy

**A**gainst this Device of Satan, is, seriously to consider, That all the strange, dark, deep, and changeable providences that believers meet with, shall further them in their way to heaven, in their journey to happinesse: Divine wisdom and love will so order all things here below, that they shall work for the reall, internall, and eternall good of them that love him. All the rugged providences that *David* met with, did contribute to the bringing of him to the Throne. And all the rugged providences that *Daniel*, and the three Children met with, did contribute to their great advancement. So all the rugged providences that believers meet with, they shall all contribute to the lifting up of their soules above all things below God. As the waters lifted up *N*

ah's Ark nearer heaven; and as all the stones that were about *Stevens* eares, did but knock him the closer to Christ, the corner-stone, so all the strange rugged providences that we meet with, they shall raise us nearer Heaven, and knock us nearer to Christ, that precious corner-stone.

*The Fourth Device that Satan hath to keep the soule in a sad, doubting, and questioning condition, is,*

**B**Y suggesting to them, that their graces are not true, but counterfeit: Saith Satan, All is not gold that glisters, all is not free grace that you count grace, that you call grace. That which you call faith, is but a fancy; and that which you call zeale, is but unnaturall heat and passion; and that light you have, 'tis but common, 'tis short to what many have attained to, that are now in hell, &c. Satan doth not labour more mightily to perswade Hypocrites that their graces are true, when they are counterfeit; then he doth to perswade precious soules that their graces are counterfeit, when indeed they are true, and such as will abide the touch-stone of Christ, &c.

*4 Device.*

Yet it must be granted, That many a faire flower may grow out of a stinking roos, & many sweet dispositions and faire actions may be where there is only the corrupt root of nature.

Now the Remedies against  
this Device, are these.

### The First Remedy

1 Remedy.

**A**gainst this Device of Satan, is, seriously to consider, That Grace is taken two wayes.

1 'Tis taken for the gracious good will and favour of God, whereby he is pleased of his owne free love to accept of some in Christ for his owne. This some call the first grace, because 'tis the fountaine of all other graces, and the spring from whence they flow; and it's therefore called grace, becaus it makes a man gracious with God, but this is onely in God.

2 Grace is taken for the gifts of grace, and they are of two sorts; Common, or speciall.

Some are common to believers, and hypocrites, as a gift of knowledge, a gift of prayer, &c.

Gal. 5. 22, 23.

Some are special graces, and they are proper, and peculiar to the Saints, as faith, humility, meeknesse, love, patience, &c.

2 Remedy.

### The Second Remedy

**A**gainst this Device of Satan, is, Wisely to consider the differences be-

twixt renewing grace, & restraining grace; betwixt sanctifying grace, and temporary grace; and this I shall shew you in these Ten particulars.

I True grace makes all glorious within and without. *The Kings daughter is all glorious within, her rayment is of wrought gold.* True grace makes the understanding glorious, the will glorious, the affections glorious, it casts a generall glory upon all the noble parts of the soule; *The Kings daughter is all glorious within.* And as it makes the inside glorious, so it makes the outside glorious, *Her cloathing is of wrought gold.* It makes men look gloriously, and speak gloriously, and walk and act gloriously, so that vaine soules shall be forced to say, that these are they that have seen Jesus. As grace is a fire to burn up and consume the dross and filth of the soule, so it is an Ornament to beautifie and adorn the soule. True grace makes all new, the inside new, and the outside new; *If any man be in Christ, he is a new creature;* but temporary grace doth not this. True grace changes the very nature of a man, morall virtue doth only restrain, or chain up the outward man, it doth not change the whole man. A Lyon in a grate, is a Lyon still, he is restrained, but not changed, for he retaines his Lyon-like nature still: So temporary graces restrain many

Q 4

God brings not a pare of scales to weigh our graces, but a Touch-stone to try our graces. Purity, preciousnesse, and holinesse is stampd up on all saving graces.

Act. 15. 9.

2 Pet. 1. 1.

Jude 20.

Act. 4. 8. to 15.

2 Cor. 5. 17. *Kainē xristu,* a new Creation, new Adam, new Covenant; new Paradise, new Lord, new Law, new hearts, and new natures goe together.

Acts 9.

Luke 7.

2 Cor. 4. 18.

Chap. 11.

Heb. 15.

Prov. 24.

A Saint hath  
his feet where  
other mens  
heads are.

Mat. 6.

Mat. 11. 30.

1 John 5. 3.

Rom. 7. 22.

Psal. 1. 2.

Prov. 21. 15.

men from this and that wickednesse, but it doth not change and turne their hearts from wickednesse : But now true grace that turnes a Lyon into a Lamb, as you may see in *Paul* ; and a notorious strumpet into a blessed and glorious penitent, as you may see in *Mary Magdalen*, &c.

2 The Objects of true grace are supernaturall. True grace is conversant about the choicest, and the highest objects ; about the most soul-enobling, and soule-greatning objects, as God, Christ, precious promises, that are more worth then a world ; and a Kingdome that shakes not, a Crown of glory that withers not, and heavenly treasures that rust not. The Objects of temporary grace are low & poor, and alwayes within the compasse of reasons reach.

3 True grace inables a Christian (when he is himselfe ) to doe spirituall actions with reall pleasure and delight. To soules truly gracious, *Christs yoke is easie, and his burden is light : His Commandements are not grievous, but joyous. I delight in the Law of God after the inward man, saith Paul.* The blessed man is described by this, *That he delights in the Law of the Lord. 'Tis joy to the just to doe judgement, saith Solomon.* To a gracious soule, *All the wayes of the Lord are pleasantnesse, and his paths are peace.* But to soules that have  
but

but temporary grace, but morall virtues, religious services are a toile, not a pleasure; a burden, and not a delight: *Wherefore have we fasted* (say they) *and thou seest not? Wherefore have we afflicted our soules, and thou takest no knowledge?* &c. *Tee have said* (say those in *Malachi*) *it is vaine to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts? When will the new Moon be gone* (say those in *Amos*) *that we may sell corne? and the Saboth, that we may see set forth wheat, making the Ephra small, and the shekell great, and falsifying the balances by deceit.*

Isa. 58. 3.  
Mal. 3. 14

Amos 8. 5.

4 True grace makes a man most carefull, and most fearfull of his owne heart; it makes him most studious about his own heart, informing that, examining that, and watching over that; but temporary grace morall virtues make men more mindfull, and carefull of others, to instruct them, and counsell them, and stir up them, and watch over them, &c. which doth with open mouth demonstrate, that their graces are not saving, and peculiar to Saints, but that they are temporary, and no more then *Judas*, *Demas*, and the *Pharisees* had, &c.

5 Grace will work a mans heart to love and cleave to the strictest and holiest ways and things of God, for their purity and sanctity,

Psal. 51. 10.  
& 119. 36. 80.  
& 129. 23.  
& 86. 11.  
Mat. 23.

Psal. 119. 146.

Psal. 44. 17,  
18, 19.

Grace is a pa-  
noply against  
all troub'rs,  
and a Paradise  
of all plea-  
sures.

Mat. 13. 20, 21

Few are of  
Hieroms mind,  
that had ra-  
ther have St.  
Pauls coat  
with his hea-  
venly graces,  
then the Pur-  
ple of Kings  
with their  
Kingdomes.

sanctity, in the face of all dangers and hard-  
ships. *Thy word is very pure, therefore thy  
servant loveth it.* Others love it, and like  
it, and follow it, for the credit, the honour,  
the advantage that they get by it; but I  
love it for the spirituall beauty and purity  
of it. So the Psalmist, *All this is come up-  
on us, yet have we not forgotten thee, nei-  
ther have we dealt falsely in thy Covenant.*  
*Our heart is not turned backe, neither have  
our steps declined from thy way.* Though  
thou hast sore broken us in the place of Dra-  
gons, and covered us with the shadows of  
death. But temporary grace that will not  
bear up the soule against all oppositions  
and discouragements in the wayes of God,  
as is clear by their Apostacy in *John 6.* and  
by the stony grounds falling away, &c.

6 True grace will inable a man to step  
over the worlds Crown, to take up Christs  
Crosse; to prefer the Crosse of Christ  
above the glory of this world. It inabled  
*Abraham* and *Moses*, and *Daniel*, with  
those other Worthies in *Heb. 11.* to do so.

*Godfrey of Bullen*, first King of *Jerusa-  
lem*, refused to be crowned with a Crown  
of gold, saying, *That it became not a Chri-  
stian there to wear a Crown of gold, where  
Christ had wore a Crown of thorns.* Oh!  
but temporary grace cannot work the  
soule to prefer Christs Crosse above the  
worlds Crown; but when these two meet,

a temporary Christian steps over Christs Crosse, to take up, and keep up the worlds Crown. *Demas hath forsaken us to embrace this present world.* So the young man in the Gospel had many good things in him, he bid faire for heaven, and came near to Heaven; but when Christ set his Crosse before him, he steps over that to enjoy the worlds Crown. When Christ him, *Goe and sell all that he had, and give to the poor, &c. he went away sorrowfull, for he had great possessions.* If heaven be to be had upon no other terms, Christ may keep his heaven to himselfe, hee'l have none, &c.

7 Sanctifying grace, renewing grace, puts the soule upon spirituall duties, from spirituall and intrinsicall motives, as from the sense of Divine love, that doth constrain the soule to wait on God, and to act for God, and the sense of the excellency and sweetnesse of communion with God, and the choyce and precious discoveries that the soule hath formerly had of the beauty and glory of God, whilst it hath been in the service of God. The good looks, the good words, the blessed Love-letters, the glorious kisses, and the sweet embraces that gracious soules have had from Christ in his service, doe provoke and move them to wait upon him in holy duties: Ah! but restraining grace, tem-

2 Tim. 4. 10.  
Mat. 19. 20,  
21, 22.

The King of Navarr told Berca, That in the cause of Religion he would lanch no further into the Sea, then he might be sure to returne safe to the Haven.

As what I have, if offered to thee, pleaseth not thee O Lord, without my selfe, for the good things we have from thee, though they may refresh us, yet they satisfie us not without thy selfe. Ben. Gell.

It is an excellent speech of Bernard (*bonnus Dominus, anima quarenti; quid inuenienti?*) Good art thou O Lord to the soul that seeks thee, what art thou then to the soule that finds thee?

Numb. 14. 2.

אֲנִי הָיִיתִי  
Hath fulfilled  
after me. A  
metaphor taken from a ship under sail, that is strongly car-

porary grace that puts men upon Religious duties, onely from externall motives, as the care of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name amongst the creatures, and a thousand such like considerations, as you may see in *Saul, Iehu, Judas, Demas*, and the *Scribes and Pharisees*, &c.

The Abbot in *Melancton* lived strictly, and walked demurely, and look't humbly, so long as he was but a Monke; but when by his seeming extraordinary sanctity he got to be Abbot, he grew intollerable proud and insolent; and being asked the reason of it, confessed, *That his former lowly looke was but to see if he could find the keyes of the Abbie.* Such poor low vaine motives worke temporary soules to all the service they doe perform, &c.

8 Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all Gods precepts. *Iosbna* and *Caleb* followed the Lord fully; *Zecharias* and *Elizabeth* were righteous before God, and walking in all the Commandments and Ordinances of the Lord blamelesse. The Saints in the *Revelation* are described by this, that they follow the Lamb whithersoever he goes: but restraining grace, tempora-

temporary grace cannot enable a man to follow the Lord fully : All that temporary grace can enable a man to doe, is to follow the Lord partially, unevenly, and haltingly, as you may see in *Jehu, Herod, Judas*, and the *Scribes and Pharisees*, who paid Tith of Mint, and Anise, and Cumming, but omitted the weighty matters of the Law, Judgement, Mercy, and Faith, &c.

True grace works the heart to the hatred of all sin, and to the love of all truth ; it works a man to the hatred of those sins, that for his blood he cannot conquer, and to loath those sins that he would give all the world to overcome : So that a soule truly gracious can say, Though there be no one sin mortified and subdued in me, as it should, and as I would, yet every sin is hated and loathed by me. So a soule truly gracious, can say, Though I doe not obey any one command as I should, and as I would, yet every word is sweet, every command of God is precious ; I dearly prize, and greatly love those commands that I cannot obey, though there be many commands that I cannot in a strict sense fullfill, yet there is no command I would not fullfill, that I do not exceedingly love. *I love thy commandements above gold, above fine gold. My soule hath kept thy Testimonies, and I love them exceedingly.*

ried with the wind, as fearing neither rocks nor sands.

Luke 1. 5, 6.  
Rev. 14. 4.  
Mat. 23. 23.

Psal. 119.

104. 128.

I had rather goe to Hell pure from sin, then to Heaven polluted with that filth, saith *Anselme*.

*Da quod jubet  
et jube quod  
uu, Give what  
thou com-  
mandest, and  
command what  
thou wilt.*

Psa. 119. 119.  
127. 167.

John 6. 68.  
 Cant. 5. 10.  
 Cant. 3. 4.  
 Grace is that  
 Star that leads  
 to Christ, 'tis  
 that cloud and  
 pillar of fire  
 that leads the  
 soule to that  
 heavenly Ca  
 nuan, where  
 Christ sits  
 chief.  
 1 Cor. 1. 30.  
 Phil. 3. 9.

Mat. 6. 1, 2.  
 Zech. 9. 5, 6.

9 True grace leads the soule to rest in Christ, as in his (*summum bonum*) chiefest good; it works the soule to centre in Christ, as in his highest and ultimate end. *Whither should we goe, thou hast the words of eternall life, My beloved is wise and ruddy, the chiefest of ten thousand. I found him whom my soule loved, I held him and would not let him goe.* That wisdome a believer hath from Christ, it leads him to centre in the wisdome of Christ; and that love the soule hath from Christ, it leads the soule to centre in the love of Christ; and that righteousness the soule hath from Christ, it leads the soule to rest, and centre in the righteousness of Christ. True grace is a beam of Christ, and where it is, it will naturally lead the soule to lead in Christ. The stream doth not more naturally lead to the fountain, nor the effect to the cause, then true grace leads the soule to Christ. But restraining grace, temporary grace, works the soule to centre and rest in things below Christ. Sometimes it works the soul to centre in the praises of the Creature; sometimes to rest in the rewards of the Creature; *Verily they have their reward,* saith Christ: And so in a hundred other things, &c.

10 True grace will inable a soule to sit down satisfied, and contented with the naked enjoyments of Christ: The enjoyment of

of Christ without honour will satisfie the soule; the enjoyment of Christ without riches, the enjoyments of Christ without pleasures, and without the smiles of Creatures, will content and satisfie the soule.

*It is enough Joseph is alive.* So saith a gracious soule, though honour is not, and riches are not, and health is not, and friends are not, &c. it is enough that Christ is, that he reignes, conquers, and triumphs. Christ is the pot of *Mannah*, the cruce of Oyle, a bottomlesse Ocean of all comfort, content, and satisfaction; he that hath him, wants nothing; he that wants him, enjoyes nothing: *Having nothing* (saith *Paul*) *and yet possessing all things.*

Oh! but a man that hath but temporary grace, that hath but restraining grace, cannot sit downe satisfied and contented under the want of outward comforts. Christ is good with honours, saith such a soule; and Christ is good with riches, and Christ is good with pleasures, and he is good with such and such outward contents. I must have Christ and the world, or else with the young man in the Gospel, (in spite of my soule) I shall forsake Christ to follow the world. Ah! how many shining professors be there in the world, that cannot sit downe satisfied and contented, under the want of this or that outward comfort and content, but are like

Bedlams,

*Cui cum paupertate bene convenit. pauper non est, saith Sen.*  
A contented man cannot be a poor man.

*Charles the Great, his Motto was, Christus regnat, vincit, triumphat. And so 'tis the Saints.*  
2 Cor. 6. 10.  
*St. Austine* up on Psal. 12, brings in God rebuking a discontented Christian thus; What is thy faith? Have I promised thee these things? What, were thou made a Christian that thou shouldst flourish here in this world?

Content is the deputy of outward felicity, & supplies the place where it is absent. As the Jews throw the Booke of *Hester* to the ground before they read it, because the name of God is not in it, as the Rabbins have observ'd. So doe Saints in some sense, those mercies wherein they doe not read Christs name, and see Christs heart.

*Luther* said, he had rather be in Hell with Christ, then in heaven without him.

Bedlams, fretting and vexing, raging, and madding, as if there were no God, no heaven, no hell, nor no Christ to make up all such outward wants to soules. I but a soul truly gracious can say, In having nothing, I have all things, because I have Christ; having therefore all things in him, I seek no other reward, for he is the universall reward. Such a soule can say, Nothing is sweet to me, without the enjoyment of Christ in it; honours, nor riches, nor the smiles of creatures are not sweet to me no further then I see Christ, and tast Christ in them. The confluence of all outward good cannot make a heaven of glory in my soule, if Christ who is the top of my glory, be absent; as *Abisolom* said, *What is all this to me, so long as I cannot see the Kings face?* So saith the soule, why doe you tell me of this and that outward comfort, when I cannot see his face whom my soule loves? Why, my honour is not my Christ, nor riches is not Christ, nor the favour of the creature is not Christ; let me have him, and let the men of this world take the world, & divide it amongst themselves, I prize my Christ above all, I would enjoy my Christ before all other things in the world; his presence will make up the absence of all other comforts; and his absence will darken and embitter all my comforts; so that my comforts vwill  
neither

neither tast like comforts, nor look like comforts, nor warm like comforts; when he that should comfort my soule stands a far off, &c. Christ is all, and in all to soules truly gracious; we have all things in Christ, and Christ is all things to a Christian; if we be sick, he is a Physician; if we thirst, he is a fountaine; if our sins trouble us, he is righteousness; if we stand in need of help, he is mighty to save; if we fear death, he is life; if we be in darkness, he is light; if we be weak, he is strength; if we be in poverty, he is plenty; if we desire Heaven, he is the way. The soule cannot say, this I would have, and that I would have, but saith Christ, 'tis in me, 'tis in me eminently, perfectly, eternally.

1. Cor. 1. 16.

Col. 3. 17.  
None but  
Christ, none  
but Christ,  
saith Lamber,  
lifting up his  
hands, and his  
fingers ends  
flaming.

*The Fifth Device that Satan  
bath to keep soules in a sad,  
doubting, and questioning  
condition, is,*

**B**Y suggesting to them, That that conflict that is in them, is not a conflict that is onely in Saints, but such a conflict that is to be found in hypocrites, and prophane soules; when the truth is, there is as much difference betwixt the conflict that

5 Device.

John 8. 44.  
The Devil is a  
liar, and the  
father of lye.  
The Devils  
breasts (saith  
Luther) are  
very fruitfull  
with lyes.

R

is

is in them, and that which is in wicked men, as there is betwixt light and darknes, betwixt Heaven and hell. And the truth of this I shall evidence to you in the following particulars.

'Twas a good prayet of him that said (*Domine libera me a malo homine meipso*) Lord deliver me from an ill man my selfe. *Ausine* complaines, That men doe not tame the beasts in their own bosomes. Rom. 2. 21, 22, 23.

Rom. 7. 15.

1 The whole frame of a believers soul is against sin; understanding; will, and affections, all the powers and faculties of the soule are in armes against sin. A covetous man may condemne covetousnesse, and yet the frame and bent of his heart may be to it; a proud person may condemne pride, and yet the frame of his spirit may be to it; and the drunkard may condemne drunkennesse, and yet the frame of his spirit may be to it; a man may condemne stealing and lying, and yet the frame of his heart may be to it. *Thou that preacheest a man should not steale, doest thou steale? Thou that sayest a man should not commit adultery, doest thou commit adultery? Thou that abhorrest Idolls, doest thou commit sacriledge? Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? But a Saints will is against it. The evill that I would not doe, I doe; and his affections are against it, What I hate, I doe.*

2 A Saint conflicts against sin universally, the least as well as the greatest; the most profitable, and the most pleasing sin, as well as against those that are lesse pleasing

sing and profitable; he will combat with all, though he cannot conquer one as he should, and as he would: He knowes that all sin strikes at Gods holinesse, as well as his owne happinesse; at Gods glory, as well as at his soules comfort and peace.

He knows that all sin is hatefull to God, and that all sinners are Traytors to the Crown and dignity of the Lord Jesus. He looks upon one sin, and sees that that threw downe *Noah*, the most righteous man in the world; and he looks upon another sin, and sees that that cast downe *Abraham*, the greatest believer in the world; and he looks upon another sin, and sees that that threw downe *David*, the best King in the world; and he looks upon another sin, and sees that that cast downe *Paul*, the greatest Apostle in the world. He sees that one sin threw downe *Sampson*, the strongest man in the world; another cast downe *Solomon*, the wisest man in the world; and another *Moses*, the meekest man in the world; and another sin cast downe *Job*, the patientest man in the world; and this raises a holy indignation against all, so that nothing can satisfie and content his soule, but a destruction of all those lusts and vices that vex & wrack his righteous soule; it will not satisfie a gracious soule to see Justice done upon one sin, but he cries out for Justice upon all; he would not have

R 2

some

Psal. 119. 104.  
I hate every  
falle way.

*Sinibi*, from  
R10

which signifies  
to have with a  
deadly and ir-  
reconcilable  
hatred.

He knowes  
that all the  
parts of the  
o'd man hath,  
and doth play  
the part of a  
treacherous  
friend, and a  
friendly tray-  
tor; therefore  
his heart  
strikes at all.

The greater  
the Combate  
is, the greater  
shall be the  
following re-  
wards, saith  
*Terullian*.

True hatred is  
eyes rayson,  
against the  
whole kind.  
*Plutarch* re-  
ports of one  
who would not  
be relolved of  
his doubts, be-  
cause he  
would not

loof the pleasure in seeking for resolution. So wicked men will not be rid of some sins, because they would not loose the seeming pleasure of sinning.

John 3. 20.

Though to be kept from sin, brings comfort to us, yet for us to oppose sin from spirituall and heavenly Arguments, and God to pardon sin, that brings most glory to God.

some crucified, and others spared, but cries out, Lord crucifie them all, crucifie them all. Oh! but now the conflict that is in wicked men, is partiall; they frown upon one sin, and smile upon another; they strike at some sins, but stroke others; they thrust some out of doores, but keep others close in their bosomes, as you may see in *Jehu, Herod, Judas, Simon Magus, and Demas*. Wicked men strike at grosse sins, such as are not only against the Law of God, but against the Lawes of Nature and Nations; but make nothing of lesse sins, as vain thoughts, idle words, sinfull motions, petty Oaths &c. They fight against those sins that fight against their honour, profits, pleasures, &c. but make truce with those that are as right hands, and as right eyes to them, &c.

3 The conflict that is in a Saint against sin, is maintained by spirituall Arguments, by Arguments drawne from the love of God, the honour of God, the sweetnesse of communion with God, and from the spirituall and heavenly blessings and privileges that are conferred upon them by God; and from Arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, the kisses of Christ, and the intercession of Christ: And from Arguments drawne from the earnest of the Spirit, the seale of the Spirit, the witnesse of

of the Spirit, the comforts of the Spirit. Oh! but the conflict that is in wicked men is from low, carnall, and legall Arguments drawn from the eye, ear, or hand of the creature, or drawn from shame, hell, curses of the Law, &c.

4 The conflict that is in Saints is a constant conflict. Though sin and grace were not born in the heart of a Saint together, & though they shall not dye together, yet whilst a believer lives they must conflict together. *Paul* had been 14 years converted, when he cryed out, *I have a Law in my members rebelling against the Law of my mind, and leading me captive to the Law of sin.*

*Pietro Candiano*, one of the Dukes of *Venice*, died fighting against the *Mauratines*, with the weapons in his hands: So a Saint lives fighting, and dies fighting, he stands fighting, and falls fighting, with his spirituall weapons in his hands. But the conflict that is in wicked men is inconstant, now they fall out with sin, and anon they fall in with sin; now 'tis bitter, anon 'tis sweet; now the sinner turns from his sin, and anon he turns to the wallowing in sin, as the Swine doth to the wallowing in the mire. One houre you shall have him praying against sin, as if he feared it more then hell, and the next houre you shall have him pursuing after sin, as if there were no God

2 Cor. 12.  
7, 8. 9.

'Twas an excellent saying of *Eusebius Emeseus*, Our fathers overcome the torments of the flames, let us overcome the fiery darts of vices.

Consider that the pleasure and sweetness that followes victory over sin, is a thousand times beyond that seeming sweetness that is in sin.

2 Pet. 2. 19, 20

to punish him, no Justice to damne him, no hell to torment him.

A, Heathen  
could say,  
their soule is  
in a musing; a  
wicked man is  
not friends  
with himselfe,  
he and his  
conscience  
are at diffi-  
rence, *Arist.*

5 The conflict that is in the Saints, is in the same faculties; there is the judgement against the judgement, the mind against the mind, the will against the will; the affections against the affections; that is, the regenerate part against the unregenerate part. in all the parts of the soule; but now in wicked men, the conflict is not in the same faculties, but between the conscience and the will; the will of a sinner is bent strongly to such and such sins, but conscience puts in and tells the sinner God hath made me his Deputy, he hath given me a powver to hang and dravv, to examine, scourge, judge, and condemne, and if thou doest such and such vickednesse, I shall be thy Jaylor, and thy tormentor, I doe not beare the rod nor the svword in vaine, saith conscience; if thou sinnest I shall doe my office, and then thy life vwill be a hell, & this raises a tumult in the soul.

These two,  
Grace & Sin,  
are like two  
Buckets at a  
Well, when  
one is up, the  
other is down.  
They are like  
the two L. w-  
rells at Rome,  
when one  
flourishes, the

6 The conflict that is in the Saints, is a more blessed, succesfull, and prevailing conflict. A Saint by his conflict vvith sin, gaines ground upon his sin. *They that are Christs* (saith the Apostle) *have crucified the world with the affections and lust.* Christ puts to his hand, and helps them to lead captivity captive, and to set their feet upon the necks of those lusts that have

have formerly trampled upon their soules and their comforts. As the house of *Saul* grew weaker and weaker, and the house of *David* grew stronger and stronger, so the Lord by the discoveries of his love, and by the influences of his Spirit, he causes grace, the noble part of a saint, to grow stronger and stronger, and corruption like the house of *Saul*, to grow weaker and weaker. But sin in a wicked heart gets ground, and grows stronger and stronger; notwithstanding all his conflicts, his heart is more encouraged, emboldened, and hardened in a way of sin, as you may see in the *Israelites*, *Pharoah*, *Jehu*, and *Judas*, who doubtlesse found many strange conflicts, tumults, and mutinies in their soules, when God spake such bitter things against them; and did such justice upon them.

But remember this by way of Caution, Though Christ hath given sin its death wound (by his power, spirit, death, and resurrection) yet it will dye but a lingring death: As a man that is mortally wounded, dyes by little and little, so doth sin in the heart of a Saint. The death of Christ on the Crosse was a lingring death, so the death of sin in the soule, is a lingring death, now it dyes a little, and anon it dies a little, &c. as the Psalmist speaks, *Slay them not least my people forget, scatter them*

R 4

by

other withers. The more grace thrives in the soule, the more sin dies in the soule.

2 Tim. 3. 13. From naught they grow to be very naught, and from very naught, to be stark naught. *Lactantius* of *Lucian*, *Nec diis nec hominibus pepercit*, he spared neither God nor man.

Mortification is a continued act, 'tis a daily dying to sin, *I dye daily*.

A cruised man will strive and struggle, yet in the eyes of the Law, and in the account of all that see him, he is dead. 'Tis just so with sin. *Psal. 58. 13.*

There is no  
such pleasure  
(saith *Cyprian*)  
as to have o-  
vercome an  
offered plea-  
sure; neither  
is there any  
greater Con-  
quest, then  
that that is  
gotten over a  
mans corrup-  
tions.  
The Romans  
lost many a  
battell, and  
yet in the is-  
sue were Con-  
querours in all  
their wars;  
'tis just so  
with the  
Saints.

by thy power, and bring them down O Lord  
our shield. He would not have them ut-  
terly destroyed, but some reliques preser-  
ved as a memoriall: So God dealeth in  
respect of sin, 'tis vvounded and brought  
dovvne, but not vvholly flaine, something  
is still left as a Monument of Divine grace,  
and to keep us humble, vvakefull, and  
vvatchfull, and that our Armour may be  
still kept on, and our vveapons alvvayes  
in our hands.

The best mens soules in this life hang  
betveen the flesh and the Spirit, as it yvere  
like *Mahomess Tomb* at *Aleppo*, betveen  
two Load-stones; like *Erasmus*, as the  
Papists paint him, betvvixt Heaven and  
Hell; like the Tribe of *Manasseh*, halfe  
on this side *Jordan*, in the Land of the *A-  
morites*, and halfe on that side in the holy  
Land; yet in the issue they shall overcome  
the flesh, and trample upon the necks of  
their spirituall enemies.

The

The Sixth Device that Satan  
hath to keep soules in a sad,  
doubting, and questioning  
condition, is,

**B**Y suggesting to the soule, That surely  
his estate is not good, because he can-  
not joy and rejoyce in Christ, as once he  
could, because he hath lost that comfort  
and joy that once was in his spirit. Saith  
Satan, Thou knowest the time was, when  
thy heart was much carried out to joying  
and rejoycing in Christ; thou dost not  
forget the time when thy heart used to be  
full of joy and comfort, but now, how art  
thou fallen in thy joyes and comforts?  
Therefore thy estate is not good, thou do-  
est but deceive thy selfe, to think that ever  
it was good, for surely if it had, thy joy  
and comfort would have continued. And  
hereupon the soule is apt to take part with  
Satan, and say, 'Tis even so, I see all is  
naught, and I have but deceived my owne  
soule, &c.

6 Device.

Now

*Now the Remedies against  
this Device, are these.*

*The First Remedy*

*1 Remedy.*

*Pla 63. 1, 2, 8.  
Ila. 50. 10. 7.  
Mic. 7. 8, 9.  
Plal. 42. 5.*

*Spiritual joy  
is a Sun that  
is often cloud-  
ed, though it  
be as precious  
a flower as  
most Paradise  
affords, yet  
it is subject to  
fade and wi-  
ther.*

**A**gainst this Device of Satan, is to con- sider, That the losse of comfort is a separable adjunct from grace; the soule may be full of holy affections, when 'tis empty of Divine consolations. There may be, and often is true grace, yea, much grace, where there is not a drop of comfort, nor a dram of joy. Comfort is not of the be- ing, but of the well-being of a Christian. God hath not so linked these two choyse lovers together, but that they may be put asunder. That wisdom that comes from above, will never work a man to reason thus, I have no comfort, therefore I have no grace; I have lost that joy that once I had, therefore my condition is not good, was never good, &c. but 'twill inable a man to reason thus, Though my comfort is gone, yet the God of my comfort abides; though my joy is lost, yet the seeds of grace remain. The best mens joyes are as glasse, bright and brittle, and evermore in danger of breaking.

*The*

The Second Remedy

**A**gainst this Device of Satan, is solemnly to consider, That the precious things that thou still enjoyest, are far better then the joyes and comforts that thou hast lost. Thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy Heir-ship thou still enjoyest by Christ, are far better then the comforts thou hast lost by sin. What though thy comforts be gone, yet thy union and communion with Christ remaines: Though thy comforts be gone, yet thou art a Son, though a comfortlesse Son; an heir, though a comfortlesse heir; a Saint, though a comfortlesse Saint. Though the bag of silver (thy comforts) be lost, yet the box of Jewels (thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy Heir-ship) which thou still enjoyest, is far better then the bag of silver thou hast lost; yea, the least of those precious Jewels is more worth then all the comforts in the world. Well, let this be a cordiall to comfort thee, a starre to lead thee, and a staffe to support thee, that thy box of Jewels are safe, though thy bag of silver be lost.

2 Remedy.

Jer. 31. 18,  
19, 20.

When one objected to *Parimus*, his chearfullnesse to Christs Agony, and sadnesse, he answered, Christ was sad, that I might be merry; he had my sins, and I have his righteousness.

The

## The Third Remedy

## 3. Remedy.

Psal. 51. 12.

Psal. 30. 6, 7.

Job 23. 6, 8.

Psal. 30. 31.

Lam. 1. 16.

Mat. 27. 46.

Psal. 42. 5.

Lam. 5. 15.

**A**gainst this Device of Satan, is to consider, That thy condition is no other then what hath been the condition of those precious soules whose names were written upon the heart of Christ, and who are now at rest in the bosome of Christ. One day you shall have them praising & rejoycing, the next day a mourning and weeping: One day you shall have them a singing, *The Lord is our portion*; the next day a sighing and expostulating with themselves, *Why are yee cast downe O our soules? Why is our Harp turned to mourning? And our Organ into the voyce of them that weep?* &c.

## The Fourth Remedy

## 4. Remedy.

The Spirit doth not every day make a feast in the soule, he doth not make every day to be a day of wearing the wedding Robes.

**A**gainst this Device of Satan, is solemnly to consider, That the causes of joy and comfort are not alwayes the same. Happily thy former joy and comfort did spring from the witnesse of the Spirit, he bearing witnesse to thy soule, that thy nature was changed, thy sins pardoned, thy soule reconciled, &c. Now the Spirit may upon some speciall occasion, bear witnesse to the soule, that the heart of God is dearly set upon him, that he loves him with an everlasting love, &c. and yet the soul may never

never injoy such a testimony all the dayes of his life again. Though the Spirit be a witnessing Spirit, it's not his Office every day to witnesse to believers their interest in God, Christ, Heaven, &c.

Or happily thy former joy and comfort did spring from the newnesse and suddenesse of the change of thy condition; for a man in one houre to have his night turned into day, his darknesse turned into light, his bitter into sweet, Gods frownes into smiles, his hatred into love, his hell into a heaven, must greatly joy and comfort him. It cannot but make his heart to leap and dance in him, who in one houre shall see Satan accusing him, his own heart condemning him, the eternall God frowning upon him, the gates of heaven bar'd against him, all the creation standing armed at the least beck of God, to execute vengeance on him, and the mouth of the infernall pit open to receive him. Now in this houre, for Christ to come to the amazed soul, and say to it, I have trod the Wine-presse of my fathers wrath for thee, I have layd downe my life a ranfome for thee, by my blood I have satisfied my fathers Justice, and pacified his anger, and procured his love for thee; by my blood I have purchased the pardon of thy sins, thy freedom from hell, and thy right to heaven. Oh! how wonderfully will this cause the soul to leap for joy?

A pardon given unexpectedly into the hand of a Malefactor, when he is on the last step of the ladder, ready to be turn'd off, will cause much joy and rejoycing; the newnesse and suddenness of the change of his condition, will cause his heart to leap and rejoyce; yet in process of time, much of his joy will be abated, though his life be as dear to him still, as ever it was.

The

## The Fifth Remedy

## 5 Remedy.

*Hudson the Martyr* defered at the stake, went from under his chain, and having prayed earnestly, was comforted immediately, and suffered valiantly. So Mr. Glover, when he was within sight of the stake, cryed out to his friend, *He is come, he is come*, meaning the comforter that Christ promised to send. Psal. 71. 20. 21. Isa. 57. 18.

See Ps. 126 6.  
Eccl. 4. 7, 8.

**A**gainst this Device of Satan, is to consider, That God will restore & make up the comforts of his people. Though thy candle be put out, yet God will light it again, and make it burn more light then ever. Though thy Sun for the present be clouded, yet he that rides upon the clouds, shall scatter those clouds, and cause the sun to shine and warm thy heart, as in former dayes, as the Psalmist speaks, *Thou which hast shewed me great and sore troubles, shalt quicken me againe, and shalt bring me up againe from the depths of the earth. Thou shalt increase my greatnesse, and comfort me on every side.* God takes away a little comfort, that he may make room in the soule for a greater degree of comfort. This the Prophet *Isaiah* sweetly shewes, *I have seen his wayes, and will heale him; I will lead him also, and restore comforts unto him, and to his mourners.* Bear up sweetly O precious soule! thy storm shall end in a calm, and thy dark night in a sun-shine day; thy mourning shall be turn'd into rejoycing, and the waters of consolation shall be sweeter and higher in thy soule then ever; the mercy is surely thine, but the time of giving it is the Lords: Wait but a little, and thou shalt find the Lord comforting thee on every side.

*The*

The seventh Device that Satan  
hath to keep soules in a sad,  
doubting, and questioning  
condition, is,

**B**Y suggesting to the soule his often re-  
lapses into the same sin which former-  
ly he hath pursued with particular sorrow,  
grief, shame, and tears, and prayed, com-  
plained, and resolved against. Saith Satan,  
Thy heart is not right with God, surely  
thy estate is not good, thou doest but flat-  
ter thy selfe, to think that ever God will  
eternally own and embrace such a one as  
thou art, who complainest against sin, and  
yet relapsest into the same sin; who with  
tears and groans confessest thy sin, and yet  
ever and anon art fallen into the same sin.

I confesse this is a very sad condition,  
for a soule after he hath obtained mercy  
and pity from the Lord, after God hath  
spoken peace and pardon to him, and wip't  
the tears from his eyes, and set him upon  
his legs, to return to folly: Ah! how  
doe relapses lay men open to the greatest  
afflictions, and worst temptations? How  
do they make the wound to bleed afresh?  
How doe they darken and cloud former  
assurances and evidences for heaven?  
How doe they put a sword into the hand  
of conscience to cut and slash the soule?

They

7 Device.

A backslider  
may say ( *Opera  
& impensa  
perit* ) all my  
paines and  
charge is lost.

They raise such fears, terrors, horrours, and doubts in the soule, that the soul cannot be so frequent in duty as formerly, nor so fervent in duty as formerly, nor so confident in duty as formerly, nor so bold, familiar, and delightfull with God in duty as formerly, nor so constant in duty as formerly; they give Satan an advantage to triumph over Christ; they make the work of repentance more difficult; they make a mans life a burden, and they render death to be very terrible unto the soule, &c.

*Now the Remedies against this Device, are these.*

*The First Remedy*

*1 Remedy.*

*Hos. 14. 4.*

*Jer. 3 12. 14.*

**A**gainst this Device of Satan, is solemnly to consider, That there are many Scriptures that doe clearly evidence a possibility of the Saints falling into the same sins whereof they have formerly repented: *I will heale their backsliding, I will love them freely, for mine anger is turned away from them,* saith the Lord by the Prophet *Hosea*. So the Prophet *Jeremiah* speaks, *Goe and proclaime thosewords towards the North, and say, Returne thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I*

*am*

am mercifull, saith the Lord, and I will not keep anger for ever. Turne, O backsliding Israel, saith the Lord, for I am married unto you: And I will take you one of a City, and two of a family, and I will bring you to Zion. So the Psalmist, They turned back and dealt unfaithfully like their fathers, they were turned aside like a deceitfull bow. And no wonder, for though their repentance be never so sincere and sound, yet their graces are but weak, and their mortification imperfect in this life; though by grace they are freed from the dominion of sin, and from the damnatory power of every sin, and from the love of all sin, yet grace doth not free them from the seed of any one sin; and therefore 'tis possible for a soule to fall again and again into the same sin. If the fire be not wholly put out, who would think it impossible that it should catch and burn againe and again?

## The Second Remedy

**A**gainst this Device of Satan, is seriously to consider, That God hath no where engaged himself by any particular promise, that soules converted and united to Christ, shall not fall againe and againe into the same sins after conversion. I cannot find in the whole book of God,

The sin of backsliding is a soul-wounding sin. I will heale their backsliding. You read of no arms for the back, tho you doe for the breast.

When a Soldier bragged too much of a great scar in his forehead: Augustus Caesar (in whose time Christ was borne) asked him if he did not get it when he looked back as he fled.

2 Remedy.

where

In some cases the Saints have found God better then his word; he promised the Children of Israel onely the Land of Canaan, but besides that he gave them two other Kingdomes, which he never promised. And to Zachary he promised to give him his speech at the birth of the Child, but besides that, he gave him the gift of Prophecy.

### 3. Remedy.

A sheep may often slip into a slough, as well as a Swine.

where he hath promised any such strength or power against this or that particular sin, as that the soule shall be for ever (in this life) put out of a possibility of falling again and again into the same sins; and where God hath not a mouth to speak, I must not have a heart to believe. God will graciously pardon those sins to his people, that he will not in this life effectually subdue in his people. I would goe far to speak with that soule that can shew me a promise, that when our sorrow and grief hath been so great, or so much, for this or that sin, that then God will preserve us from ever falling into the same sin. The sight of such a promise would be as life from the dead, to many a precious soule, who desires nothing more then to keep close to Christ, and feares nothing more then backsliding from Christ.

### The Third Remedy

**A**gainst this Device of Satan, is seriously to consider, That the most renowned, and now crowned Saints, have in the dayes of their being on earth, relapsed into one and the same sin. Lot was twice overcome with Wine. John twice worshipped the Angel. Abraham did often dissemble, and lay his wife open to Adultery, to save his own life, which some Heathens would not have done. And it

came

came to passe, when God caused me to wander from my fathers house, that I said unto her, this is thy kindnesse which thou shalt shew unto me; at every place whither we shall come, say of me, he is my brother. David in his wrath was resolved (if ever man was) that he would be the death of *Nabal*, and all his innocent family, and after this, he fell into the foule murder of *Uriah*. Though Christ told his Disciples that *his Kingdom was not of this world*; yet again, and again, and again, three severall times they would needs be on horse-back, they would faine be high, great and glorious in this world; their pride and ambitious humor put them (that were but as so many beggars) upon striving for preheminance, and greatnes in the world, when their Lord and Master told them 3 severall times of his sufferings in the world, and of his going out of the world. *Jehoshaphat*, though a godly man, yet joynes affinity wicked *Ahab*, and though he was saved by a miracle, yet soon after he falls into the same sin, and joynes himselfe with *Ahaziah*, King of *Israel*, who did very wickedly. *Sampson* is by the Spirit of the Lord numbred among the faithfull worthies, and yet he fell often into one grosse sin, as is evident. *Peter* you know relapst often, and so did *Jonah*; and this comes to passe, that they may see their own inability to stand, to resist, or overcome any temptation, or corruption: S 2

Gen. 20. 13.  
Chap. 12.

Perhaps the Prodigall sets out unto us a Christian relapst; for he was a Son before, and with his father, and then went away from him and spent all, & yet he was not quite undone, but returned again.

2 Chron. 18.  
1, 2, 3, 30, 31.

Chap. 10.  
35, 36, 37.

Heb. 11. 32.

Jude 14, 15,  
16.

The Prodigall  
saw the com-  
passion of his  
Father the  
greater, In re-  
ceiving him  
after he had  
run away  
from him.

And that they may be taken off from all  
false confidences, and rest wholly upon  
God, and onely upon God, and alwayes  
upon God; and for the praise and honour  
of the power, wisdom, skill, mercy, and  
goodnesse of the Physitian of our soules,  
that can heale, help, and cure, when the  
disease is most dangerous, when the soule  
is relapt, and growes worse and worse,  
and when others say, *There is no help for  
him in his God*, and when his owne heart  
and hopes are dying.

#### 4 Remedy.

#### The Fourth Remedy

Relapses into  
enormities are  
( *Peccata vul-  
nerantia & di-  
uisantia* )  
wounding and  
wasting sins;  
therefore the  
Lord is graci-  
ously pleased  
to put under  
his everlasting  
arms, and stay  
his chosen  
ones from fre-  
quent falling  
into them.

**A**gainst this Device of Satan, is to  
consider, That there are relapses in-  
to enormities, and there are relapses into  
infirmities. Now 'tis not usuall with God  
to leave his people frequently to relapse  
into enormities, for by his Spirit and grace,  
by his smiles and frownes, by his word and  
rod, he doth usually preserve his people  
from a frequent relapsing into enormities;  
yet he doth leave his choycest ones fre-  
quently to relapse into infirmities ( and  
of his grace he pardons them in course ) as  
idle words, passion, vain thoughts, &c.  
Though gracious soules strive against  
these, and complaine of these, and weep  
over these, yet the Lord to keep them  
humble,

humble, leaves them frequently to relapse into these; and the frequent relapses into infirmities shall never be their bane, because they be their burden.

*The Fifth Remedy*

**A**gainst this Device of Satan, is to consider, That there are involuntary relapses, and there are voluntary relapses. Involuntary relapses are, when the resolution and full bent of the heart is against sin, when the soule strives with all its might against sin, by sighes and groans, by prayers and tears, and yet out of weaknesse is forced to fall back into sin, because there is not spiritual strength enough to overcome. Now though involuntary relapses must humble us, yet they must never discourage, nor deject us, for God will freely and readily pardon those in course. Voluntary relapses are, when the soule longs and loves to return to the *flesh-pots of Egypt*: When 'tis a pleasure and a pastime to a man to returne to his old courses; such voluntary relapses speak out the man blinded, hardned, and ripened for ruine, &c.

*5 Remedy.*

There is a great difference between a sheep that by weaknesse falls into the mire, and a Swine that delights to wallow in the mire; between a woman that is forced, though shee strives, and cries out, and an alluring adulteress.

## The Sixth Remedy

## 6 Remedy.

Christ upbraided his Disciples for their unbelief, and hardnesse of heart, who had seen his glory, as the glory of the only begotten Son of God, full of grace and truth,  
John 1. 4.

Mat. 16. 13.  
16, 17, 18, 19.  
22, 23, 24.

Mat. 7. 1, 2, 3.

**A**gainst this Device of Satan, is to consider, That there is no such power, or infinite virtue in the greatest horror, or sorrow the soule can be under for sin, nor in the sweetest, or choicest discoveries of Gods grace, and love to the soule; as for ever to fence, and secure the soule from relapsing into the same sin. Grace is but a created habit that may be prevailed against by the secret, subtile, and strong workings of sin in our hearts: And those discoveries that God makes of his love, beauty, and glory to the soule, doe not alwayes abide in their freshnesse and power upon the heart; but by degrees they fade, and wear off, and then the soule may returne again to folly; as we see in *Peter*, who after he had a glorious testimony from Christs own mouth, of his blessednesse and happinesse, labours to prevent Christ from going up to *Jerusalem* to suffer, out of base slavish fears, that he and his fellowes could not be secure, if his Master should be brought to suffer. And again, after this, Christ had him up into the Mount, and there shewed him his beauty and glory, to strengthen him against the houre of temptation that was a coming upon him; and yet soon after, he had the honour and happinesse of seeing

seeing the glory of the Lord (which most of the Disciples had not) he basely and most shamefully denies the Lord of glory, thinking by that means to provide for his owne safety: And yet again, after Christ had broke his heart with a look of love, for his most unlovely dealings, and bade them that were first acquainted with his resurrection, to *Goe and tell Peter that he was risen*: I say, after all this, slavish fears prevaile upon him, and he basely dissembles, and playes the *Jew* with the *Jewes*, and the *Gentile* with the *Gentiles*, to the seducing of *Barnabas*, &c.

Mat. 26. 69.  
ulr.

Gal. 2. 11, 12,  
13.

Yet by way of Caution know, It's very rare that God doth leave his beloved ones frequently to relapse into one and the same grosse sin; for the Law of Nature is in arms against grosse sins, as well as the Law of grace; so that a gracious soule cannot, dares not, will not frequently returne to grosse folly. And God hath made even his dearest ones dearly smart for their relapses, as may be seen by his dealings with *Sampson*, *Jehosaphat*, and *Peter*. Ah Lord! what a hard heart hath that man, that can see thee stripping and whipping thy dearest ones for their relapses, and yet make nothing of returning to folly, &c.

*The eighth Device that Satan bath to keepe soules in a sad, doubting, and questioning condition, is,*

*8 Device.*

*He may so tempt as to make a Saint weary of his life. Job 10.1. My soule is weary of my life.*

**B**Y perswading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed, and tormented with temptations. 'Tis his method, first to vex and weary the soul with temptations, and then to tempt the soule, that surely 'tis not beloved, because 'tis so much tempted. And by this stratagem he keeps many precious soules in a sad, doubting, and mourning temper many years, as many of the precious Sons of *Sion* have found by wofull experience, &c.

*Now the Remedies against this Device, are these.*

*The First Remedy*

*1 Remedy.*

**A**gainst this Device of Satan, is solemnly to consider, That those that have been best and most beloved, have been most tempted by Satan. Though Satan can never rob a Chrihian of his Crown,

Crown; yet such is his malice, that he will therefore tempt, that he may spoile them of their comforts: Such is his enmity to the father, that the nearer and dearer any Child is to him, the more will Satan trouble him, and vex him with temptations. Christ himselve was most neer, and most dear, most innocent, and most excellent, and yet none so much tempted as Christ. *David* was dearly beloved, and yet by Satan tempted to number the people. *Job* was highly praised by God himselve, and yet much tempted, witnesse those sad things that fell from his mouth, when he was wet to the skin. *Peter* was much prized by Christ, witnesse that choise testimony that Christ gave of his faith and happinesse, and his shewing him his glory in the Mount, and that eye of pity that he cast upon him after his fearfull fall, &c. and yet tempted by Satan. *And the Lord said, Simon Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith faile thee not, &c.*

*Paul* had the honour of being exalted as high as heaven, and of seeing that glory that could not be exprest; and yet he was no sooner stept out of heaven, but he is buffeted by Satan, lest he should be exalted above measure. If these that were so really, so gloriously, so eminently beloved of God,

Pirates do not use to set upon poor empty vessels; and beggars need not fear the Thief. Those that have most of God, and are most rich in grace, shall be most set upon by Satan, who is the greatest and wisest Pirate in the world.

Lnke 22. 31, 32.

2 Cor. 12. 7.

God, if these that have lived in Heaven, and set their feet upon the stars, have been tempted, let no Saints judge themselves not to be beloved, because they are tempted. It is as naturall for Saints to be tempted that are dearly beloved, as 'tis for the Sun to shine, or a Bird to sing. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voyce, because these are naturall to them; no more should Saints of their temptations, because they are naturall to them. *For we wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of the darknesse of this world, against spirituall wickednesse in high places.*

Ephes. 6. 12.

2. Remedy.

The second Remedy against this Device of Satan, is to consider, That all the temptations that befall the Saints, shall be sanctified to them by a hand of love. Ah! the choise experiences that the Saints get of the power of God supporting them, of the wisdom of God directing them (so to handle their spirituall weapons, their graces, as not only to resist, but to overcome) of the mercy and goodnesse of the Lord pardoning and succouring of them. And therefore saith Paul, *I received the messenger Satan for to buffet me, lest I should be exalted, lest I should be exalted above measure.* Twice in that verse he begins with  
it,

2 Cor. 12. 7.  
Vide Beza, Grotium, and Estium.

it, and ends with it. If he had not been buffeted, who knows how his heart would have swelled; he might have been carried higher in conceit, then before he was in his extasie. Tentation is Gods school, wherein he gives his people the clearest and sweetest discoveries of his love; a school wherein God teaches his people to be more frequent and fervent in duty. When *Paul* was buffeted, then he prayed thrice. *i. e.* frequently and fervently. A School wherein God teaches his people to be more tender, meek, and compassionate to other poor tempted souls then ever. A school wherein God teaches his people to see a greater evil in sin then ever, and a greater emptines in the creature then ever, & a greater need of Christ & free grace then ever; a school wherein God will teach his people, that all temptations are but his Gold-smiths, by which he will try and refine, and make his people more bright and glorious. The issue of all temptations, shall be the good of the Saints, as you may see by the temptations that *Adam*, and *Eve*, and Christ, and *David*, and *Job*, and *Peter*, and *Paul* met with. Those hands of power and love, that bring light out of darknesse, good out of evil, sweet out of bitter, life out of death, heaven out of hell, will bring much sweet and good to his people, out of all the temptations that come upon them.

*Luther* said,  
There were  
three things  
that made a  
Preacher;  
Meditation,  
Prayer, and  
Temptation.

*The*

## The Third Remedy

3 Remedy.

Ego non sum  
ego.Sometimes he  
shews his mal-  
lice, by let-  
ting those  
things abide  
by the soul as  
may most vex  
and plague

**A**gainst this Device of Satan, is wisely to consider, That no temptations doe hurt or harm the Saints, so long as they are resisted by them, and prove the greatest afflictions that can befall them. 'Tis not Satans tempting, but your assenting; not his inticing, but your yielding, that makes temptations hurtfull to your soules. If the soule when 'tis tempted, resists the temptation, and saith with Christ, *Get thee behind me Satan*; and with that young Convert, *I am not the man that I was*; or as *Luther* counsellis all men to answer all temprations with these words (*Christianus sum*) *I am a Christian*, If a mans temptations be his greatest affliction, then is the temptation no sin upon his soule, though it be a trouble upon his mind. When a soule can look the Lord in the face, and say, Ah Lord! I have many outward troubles upon me, I have lost such and such a neer mercy, and such and such dear desirable mercies, and yet thou that knowest the heart, thou knowest that all my crosses and losses do not make so many wounds in my soule, nor fetch so many sighes from my heart, nor tears from my eyes, as those temptations doe, that Satan followes my soule with. When

'tis thus with the soule, then temptations are onely the soules trouble, they are not the soules sin.

Satan is a malicious and envious enemy, as his names are, so is he; his names are all names of enmity; the *Accuser*, the *Tempter*, the *Destroyer*, the *Devourer*, the *Envious Man*; and this malice and-envy of his, he shewes sometimes by tempting men to such sins as are quite contrary to the temperature of their bodies, as he did *Vespasian* and *Julian*, men of sweet and excellent natures, to be most bloody murderers. And sometimes he shewes his malice by tempting men to such things as shall bring him no honour nor profit, &c. *Fall downe and worship me*, to blasphemy and Atheism, &c. the thoughts and first motions whereof, cause the heart and flesh to tremble. And sometimes he shewes his malice by tempting them to those sins which they have not found their natures prone to, and which they abhor in others. Now if the soule resists these, and complains of these, and groans and mournes under these, and looks up to the Lord Jesus to be delivered from these, then shall they not be put down to the soules account, but to Satans, who shall be so much the more tormented, by how much the more the Saints have been by him maliciously tempted, &c.

the soule, as *Gregory* observes, in his leaving of *Jobs* wife, which was out of his forgetfulness, carelesnesse, or any love or pity to *Job*, but to vex & torment him, and to work him to blaspheme God, despaire, and dye, &c.

Make

Make present and peremptory resistance against Satans temptations; bid defiance to the temptation at first sight. 'Tis safe to resist, 'tis dangerous to dispute. *Eve* lost her self, and her posterity, by falling into lists of dispute, when she should have resisted, and stood upon terms of defiance with Satan. He that would stand in the houre of temptation, must plead with Christ, *'Tis written*. He that would triumph over temptations, must plead still, *'Tis written*. Satan is bold and impudent, and if you are not peremptory in your resistance, he will give you fresh onsets. 'Tis your greatest honour, and your highest wisdom, peremptorily to withstand the beginnings of a temptation, for an after Remedy comes often too late.

Mistress Katharine Bretterge, once after a great Conflict with Satan, said, *Reason not with me; I am but a weak woman; if thou hast any thing to say, say it to my Christ, he is my Advocate; my strength, and my redeemer, and he shall plead for me.*

Men must not seek to resist Satans craft with craft (*Sed per apertum martem*) but by open defiance, He shoots with Satan in his own bow, who thinks by disputing and reasoning to put him off. As soon as a temptation shewes its face, say to the temptation, as *Ephraim* to his Idols, *Get you hence, what have I any more*

to

When Constantine the Emperour was told that there was no means to cure his Leprosie, but by bathing his body in the blood of infants, he presently answered (*Malo semper agrotare quam tali remedia convalescere*) I had rather not be cured, then use such a Remedy.

Mosca 14.

to doe with you? Oh! say to the temptation, as David said to the Sons of Zeruiah, *What have I to doe with you?* You will be too hard for me. He that doth thus resist temptations, shall never be undone by temptation, &c.

2 Sam. 16. 10.

Make strong and constant resistance against Satans temptations. Make resistance against temptations by Arguments drawne from the honour of God, the love of God, your union and communion with God; and from the blood of Christ, the death of Christ; the kindnesse of Christ, the intercession of Christ, and the glory of Christ; and from the voyce of the Spirit, the counsell of the Spirit, the comforts of the Spirit, the presence of the Spirit, the seale of the Spirit, the whisperings of the Spirit, the commands of the Spirit, the assistance of the Spirit, the witness of the Spirit; and from the glory of heaven, the excellency of grace, the beauty of holinesse, the worth of the soule, and the vildnesse or bitternesse, and evill of sin, the least sin being a greater evill, then the greatest temptation in the World.

I have read of one, who being tempted with offers of money to desert Christ, gave this excellent answer, Let not any man think, that he will embrace other mens goods to forsake Christ, who hath forsaken his own proper goods to follow Christ.

And looke that you make constant resistance, as well as strong resistance; be constant in Armes. Satan will come on with new temptations, when old ones are too weak; in a calme, prepare for

Luke 4. 14.  
*And when the  
 Devil had end-  
 ed all the temp-  
 tation, he depart-  
 ed from him  
 for a season.*  
 Christ had no  
 rest untill he  
 was exactly  
 tried with all  
 kinds of tem-  
 ptations. Calv.

for a storm. The tempter is restless, im-  
 pudent, and subtle, he will sute his temp-  
 tations to your constitutions and inclinati-  
 ons. Satan loves to saile with the wind;  
 if your knowledge be weak, he will tempt  
 you to error; if your conscience be ten-  
 der, he will tempt you to scrupulosity, and  
 too much precisenesse, as to doe nothing  
 but hear, pray, read, &c. If your consci-  
 ences be wide and large, he will tempt you  
 to carnall security; If you are bold spir-  
 ited, he will tempt you to presumption; if  
 timorous, to desperation; if flexible, to  
 inconstancy; if proud and stiffe, to grosse  
 folly; therefore still fit for fresh assaults,  
 make one victory a step to another. When  
 you have overcome a temptation, take  
 heed of unbending your bow, and look  
 well to it, that your bow be alwayes bent,  
 and that it remains in strength. When you  
 have overcome one temptation, you must  
 be ready to enter the list with another. As  
 distrust (in some sense) is the mother of  
 safety, so security is the gate of danger. A  
 man had need to fear this most of all, that  
 he fears not at all. If Satan be alwayes  
 roaring, we should be alwayes a watching  
 and resisting of him: And certainly, he  
 that makes strong and constant resistance  
 of Satans temptations, shall in the end get  
 above his temptations, and for the present  
 is secure enough from being ruin'd by his  
 Temptations, &c.

For

For a close of this, remember that 'tis dangerous to yield to the least sin, to be rid of the greatest temptation. To take this course, were, as if a man should think to wash himself clean in Ink, or as if a man should exchange a light Crosse made of paper, for an iron Crosse which is heavy, toilesome, and bloody. The least sin set home upon the conscience, will more wound, vex, and oppresse the soule, then all the temptations in the world can; therefore never yield to the least sin, to be rid of the greatest temptation.

He that will yield to sin, to be rid of temptation, will be so much the more tempted, and the lesse able to withstand temptations.

*Sidonius Apolinarius* relateth, how a certain man named *Maximus*, arriving at the top of honour, by indirect means, was the first day very much wearied, and fetching a deep sigh, said, *Oh Damocles! how happy doe I esteeme thee, for having been a King but the space of a dinner? I have been one a whole day, and can bear it no longer.* I will leave you to make the Application.

T The

The Fourth thing to be shewed,  
is,

*The several wayes and Devices that Satan hath to destroy and ensnare all sorts and ranks of men in the World.*

**I** Shall begin with the Honourable and the Grear, and shew you the Devices that Satan hath to destroy them. I will onely instance in those that are most considerable.

*His first Device to destroy the Great and Honourable of the Earth, is,*

*1 Device.*

**B**Y working them to make it their businesse to seek themselves, to seek how to greaten themselves, to raise themselves,  
to

to enrich themselves, to secure themselves, &c. as you may see in *Pharaoh, Ahab, Rehoboam, Jeroboam, Absalom, Joab, Haman, &c.* But were the Scripture silent, our own experiences doe abundantly evidence this way and method of Satan, to destroy the great and the honourable, to bury their names in the dust, and their souls in hell, by drawing them wholly to mind themselves, and onely to mind themselves, and in all things to mind themselves, and alwayes to mind themselves. *All* (saith the Apostle) *mind themselves*: All comparatively, in respect of the paucity of others, that let fall their private interests, and drowne all self-respects in the glory of God, and the publick good, &c.

Self-seeking  
like the de-  
luge, over-  
flowes the  
whole world.

Phil. 2. 37.

*Now the Remedies against this Device, are these.*

*The First Remedy*

**A**gainst this Device of Satan, is solemly to consider, That self-seeking is a sin that will put men upon a world of sin; upon sins not onely against the Law of God, the rules of the Gospel, but that are against the very Lawes of Nature, that are so much darkned by the fall of man. It put the *Pharisees* upon opposing Christ,

*1 Remedy.*

Self-love is  
the root of the  
hatred of o-  
thers, 2 Tim. 3.  
2. First, lovers  
of themselves,  
& then fierce,  
&c.

The Naturalist observes, That those Beasts which are most cruell to others, are most loving to their own.

Amos 2. 6.

and *Judas* upon betraying Christ, and *Pilate* upon condemning Christ. It put *Gebez* upon lying, and *Balaam* upon cursing, and *Saul* and *Absolom* upon plotting *David*'s ruine. It put *Pharaoh* and *Haman* upon contriving wayes to destroy those *Jewes* that God did purpose to save by his mighty arm. It puts men upon using wicked balances, and the bag of deceitfull weights. It puts men upon wayes of oppression, and selling the righteous for silver, and the poore for a paire of shoes, &c. I know not any sin in the world, but this sin of self-seeking will put men upon it, though it be their eternall losse.

### The Second Remedy

#### 2. Remedy.

A self-seeker is a *Cato* without, but a *Nero* within. *Domitian* would seem to love them best, whom he willed least should live, & that's the very temper of self-seekers.

**A**gainst this Device of Satan, is seriously to consider, That self-seeking doth exceedingly abase a man; it strips him of all his Royalty and glory: Of a Lord, it makes a man become a servant to the Creature, I, often to the worst of Creatures; yea, a slave to slaves, as you may see in *Judas*, *Demas*, *Balaam*, and the *Scribes* and *Pharisees*. Self-seekers bow downe to the Creatures, as *Gideons* many thousands bowed downe to the waters: self-seeking will make a man say any thing, doe any thing, and be any thing, to please the lusts of others, and to get advantages upon

upon others; self-seeking transformes a into all shapes and formes; now it makes a man appear as an Angel of light, anon as an Angel of darknesse; now self-seekers are seemingly for God, anon they are openly against God; now you shall have them crying *Hosanna* in the highest, and anon *Crucifie him, crucifie him*; now you shall have them build with the Saints, and anon you shall have them plotting the overthrow of the Saints, as those self-seekers did in *Ezra*, and *Nehemiab's* time. Self-seekers are the basest of all persons; there is no service so base, so poor, so low, but they will bow to it. They cannot look neither above, nor beyond their own lusts, and the enjoyment of the Creature; these are the prime and ultimate objects of their intendments.

'Tis said of *Tiberius*, That whilst *Augustus* ruled, he was no wayes tainted in his reputation; and that whilst *Drusus* and *Germanicus* were alive, he feigned those virtues which he had not, to maintaine a good opinion of himselfe in the hearts of the people; but after he had got himselfe out of the reach of contradiction, and controulment, there was no fact in which he was not faulty, no crime to which he was not accessory. My Prayer shall be, That *Tiberius* his spirit may not be found in any of our Rulers, lest it prove their ruine, as it did his; and

It was death  
in *Moses* Rites  
to counterfeite  
that Ceremo-  
niall and Fi-  
gurative Oint-  
ment *Exo. 30.*  
what shall it  
then be to  
counterfeite  
the Spirit of  
life and holi-  
nesse?

Rom. 1. 25.

that where ever it is, it may be detected, loathed, and ejected, that so neither the State, nor soules may be ruin'd by it, &c.

### The Third Remedy

#### 3 Remedy.

Ila. 5. 8.

Hab. 6. 9, 10,  
11, 12.

*Craſſus* a very rich Roman, and a great ſelf ſeeker, for greedy deſire of Gold, he managed war againſt the *Parthians*, by whom both he and 30000 Romans were ſlain: And becauſe the *Barbarians* conjectured that he made this aſſault upon them for their Gold,

**A**gainſt this Device of Satan is, Solemnly to dwell upon thoſe dreadful curſes and woes that are from heaven denounced againſt ſelf-ſeekers, *Woe unto them that joyne houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the miſt of the earth.* So *Habakkuk*, *Woe to him that increaſeth that which is not his, and to him that ladeth himſelfe with thick clay. Woe to him that coveteth an evill covetouſneſſe to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evill. Thou haſt conſulted ſhame to thy houſe by cutting off many people, and haſt ſinned againſt thy ſoule. For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall answer it. Woe to him that buildeth a Towne with blood, and ſtabliſheth a City by iniquity.* The materials of the houſe built up by oppreſſion, ſhall come as joynt-witneſſes. The ſtones of the wall ſhall cry, Lord, we were built up by blood and violence; and the beam ſhall answer, True Lord, even ſo it is; the ſtones ſhall cry vengeance Lord upon theſe ſelf-ſeekers, and the beam ſhall an-

answer, Woe to him, because he builds his house with blood. So *Isaiah*, Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed. To turne aside the needy from judgement, and to take away the right from the poore of my people; that widowers may be their prey, and that they may rob the fatherlesse. So *Amos*, Woe unto them that are at ease in Zion, and trust in the mountaine of Samaria, which are named chief of the Nations, to whom the house of Israel came. That put far away the evill day, and cause the seat of violence to come near. That lye upon beds of Ivry, and stretch themselves upon their Couches, and eat the Lambs out of the flocke, and the Calves out of the midst of the stall. That drinke wine in bowles, and anoint themselves with the chief Oynments, but they are not grieved for the afflictions of Joseph. So *Micah*, Woe to them that devise iniquity, and worke evill upon their beds: when the morning is light they practice it, because it is in the power of their hand. And they covet fields, and take them by violence, and houses, and take them away. So they oppresse a man and his house, even a man and his heritage.

By these Scriptures you see, that self-seekers labour like a woman in travell, but their birth proves their death; their pleasure their paine; their comforts their tor-

therefore they melted gold, & poured it into his dead body, saying (*saluta de auro*) satisfie thy selfe with gold.

1a. 15. 1, 2.

Amos 6. 1. 7.

Mic. 2. 1, 2.

*Tacitus* the Roman Emperours word was (*Sibi bene et aliis male*) he that is too much for himself, failes to be good to others.

ment; their glory their shame; their exaltation their desolation. Losse, disgrace, trouble, and shame, vexation and confusion, will be the certain portion of self-seekers.

When the *Tartarians* had taken in battel the Duke of *Muscovia*, they made a Cup of his skull, with this Inscription, *All covet, all loose.*

### The Fourth Remedy

#### 4 Remedy.

*Adam* seeks himself, and looses himself, Paradise, and that blessed Image that God had stampt upon him.

*Lot* seeks himself, *Gen.* 13. 10, 11. and looses himself, and his goods.

*Peter* seeks to save himself, and miserably looses himself.

**A**gainst this Device of Satan, is solemnly to consider, That self-seekers are self-loosers, and self-destroyers. *Ab-solom* and *Judas* seek themselves, and hang themselves. *Saul* seeks himself, and kills himself. *Ahab* seeks himself, and looses himself, his Crown and Kingdome. *Pharaoh* seeks himself, and overthrowes himself and his mighty Army in the red sea. *Cain* sought himselfe, and slew two at once, his brother, and his own soul. *Gehazi* sought change of Rayment, but God changed his Rayment into a leprous skin. *Haman* sought himself, and lost himself. The Princes and the Presidents sought themselves (in the ruine of *Daniel*) but ruin'd themselves, their wives and Children. That which self-seekers think should be a staffe to support them, becomes (by the hand of Justice) an iron rod to break them;

them; that which they would have as springs to refresh them, becomes a gulf utterly to consume them. The crosses of self-seekers, shall alwayes exceed their mercies, their paine their pleasure, their torments their comforts; every self-seeker is a self-tormenter, a self-destroyer; he carries a Hell, an executioner in his owne bosome, &c.

Hezekiah in the businesse of the Ambassadors seeks himself, & lost himself, and his life too, had not God saved him by a Miracle.

### The Fifth Remedy

**A**gainst this Device of Satan is, To dwell much upon the famous examples of those worthy Saints that have denyed themselves, and prefer'd the publick good before their own particular advantage: As *Moses*. And the Lord said unto *Moses*, let me alone that I may destroy them, and blot out their name from under Heaven, and I will make of thee a Nation mightier and greater then they. Oh! but this offer would not take with *Moses*, he being a man of a brave publick spirit, it's hot in his desires and prayers that the people might be spared and pardoned; saith he, *Pardon I beseech thee the iniquity of this people, unto the greatnesse of thy mercy, and as thou hast forgiven this people from Egypt untill now. And the Lord said, I have pardoned according to thy word. Ah! should God make such an offer to many that*

### 5 Remedy.

'Tis good to be of his Opinion & mind, who was rather willing to beautifie Italy, then his own house.

The Ancients were wont to place the Statues of their Princes by their Fountains, intimating they were (or at least should be) fountains of the publick good.

A certaine great Emperour coming into Egypt, to shew the Zeal he had for the publick good, saith to the Egyptians, Draw from me as from your River Nilus.

that write themselves *Moses*, and are called by many, *Moses*, I am afraid they would prefer their own advantage above the publick good; they would not care what become of the people, so they and theirs might be made great and glorious in the world; they would not care so they might have a *Babel* built for them, though it was upon the ashes and ruine of the people. Baser spirits then these are not in Hell, no, not in hell, and I am sure there are no such spirits in Heaven. Such mens hearts and principles must be chang'd, or they will be undone for ever. *Nehemiah* was a choyce soule, a man of a brave publick spirit, a man that spent his time, his strength, and his estate, for the good and ease of his people. *Moreover* (saith he) *from the time that I was appointed to be their Governour in the Land of Judah; from the twentieth year, even unto the two and thirtieth year of Artaxerxes the King, that is, twelve years, I and my brethren have not eaten the bread of the Governour. Yea, also I continued in the worke of this wall, and all my servants were gathered hither unto the worke. Moreover, there were at my Table an hundred and fiftie of the Jewes and Rulers, besides those that came unto us from among the Heathen that are about us. Now that which was prepared for me daily, was one Ox, and six choyce Sheep, also fowles were*

Were prepared for me, and once in ten dayes store of all sorts of Wine; yet for all this required not I the bread of the Governour, because the bondage was heavy upon the people, Thinke upon me, my God, for good, according to all that I have done for this people. So Daniel was a man of a brave publick spirit. Then the Presidents and Princes sought to find occasion against Daniel, concerning the Kingdome, but they could find no occasion, nor fault for as much as he was faithfull, neither was there any error, or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him, concerning the law of his God.

Christ had a publick spirit, he laid out himself, and laid down himself for a publick good. Oh! never leave looking and meditating upon these precious and sweet Examples, till your soules are quickned, and raised up, to act for the publick good, more then for your own particular advantage. Many Heathens have been excellent at this.

Macrobius writes of Augustus Caesar (in whose time Christ was born) that he carried such an entire and fatherly affection to the Common-wealth, that he called it (*filiam suam*) his own daughter; and therefore refused to be called (*Dominus*) the Lord or Master of his Country, and

The Counsellor saith, A Statef man should be thus tripartited, his will to God, his love to his Master, his heart to his Counreyy. his secret to his friend, his time to businesse.

Solomons Tribunal was underpropt with Lyons, to shew what spirit and metiul a Magistrate should be made of.

and would only be called ( *pater patria* ) Father of his Country, because he Governed it not by fear ( *Per timorem sed per amorem* ) but by love; the Senate and the people of Rome joyntly saluting him by the name of ( *Pater patria* ) Father of his Country. The people very much lamented his death, using that speech, *Would he had never been born, or never dyed.*

*Utinam aut  
non nasceretur,  
aut non more-  
retur.*

So *Marcus Regulus*, to save his Country from ruine, exposed himself to the greatest sufferings that the malice & rage of his Enemies could inflict.

So *Titus* and *Aristides*, and many others have been famous for their preferring the publick good above their own advantage. My prayer is, and shall be, That all our Rulers may be so spirited by God, that they may be willing to be any thing, to be nothing, to deny themselves, and to trample their sinfull selves under feet, in order to the honour of God, and a publick good, that so neither Saints nor Heathens may be witnesses against them in that day wherein the hearts and practices of all the Rulers in the world shall be open, and bare before him that judges the world in righteousness and judgement.

*The*

## The Sixth Remedy

6 Remedy.

**A**gainst this Device of Satan, is seriously to consider, That selfe is a great let to Divine things, therefore the Prophets and Apostles were usually carried out of themselves, when they had the clearest, choycest, highest and most glorious Visions. Self-seeking blinds the soul, that it cannot see a beauty in Christ, nor an excellency in holiness; it distempers the palate, that a man cannot taste sweetness in the word of God, nor in the ways of God, nor in the society of the people of God; it shuts the hand against all the soule-enriching offers of Christ, it hardens the heart against all the knocks and entreaties of Christ; it makes the soule as an empty Vine, and as a barren Wilderness.

*Israel is an empty Vine, he brings forth fruit to himselfe.* There is nothing that speaks a man to be more empty and void of God, Christ, and grace, then self-seeking. The *Pharisees* were great self-seekers, and great undervaluers of Christ, his word, and Spirit. There is not a greater hindrance to all the duties of piety, then self-seeking: Oh! this is that that keeps many a soule from looking after God, and the precious things of eternity; they cannot wait on God, nor act for God, nor abide

Hos. 10. 1.

Self seekers  
with *Esau*,  
prefer a messe  
of Pottage  
above their  
birth-right, &  
with the men  
of *Shechem*,  
esteem the  
bramble above  
the Vine,  
the Olive,

and the Fig-  
tree, yea emp-  
ty things  
above a full  
Christ, & base  
things above  
a glorious  
Christ.

The Saints  
Motto is,  
*Propter te, Do-  
mine, propter te.*

The Saints  
Motto is, *Non  
nobis Domine.*

abide in those wayes wherein they might meet with God, by reason of self. Self-seeking is that which puts many a man upon neglecting and slighting the things of his peace. Self-seekers will neither goe into Heaven themselves, nor suffer others to enter, that are ready to take the Kingdom by violence, as you may see in the *Scribes and Pharisees*. Oh ! but a gracious spirit is acted quite otherwayes, as you may see in that sweet Scripture, *Cant. 7. 13. As our gates are all manner of pleasant fruits, new and old, which I have laid up for thee O beloved.* All the Church hath and is, is only for him; let others bear fruit to themselves, and lay up for themselves, gracious spirits will hide for Christ, and lay up for Christ. All the Divine' endeavours, and productions of Saints, fall into Gods bosome, and empty themselves into his lap. As Christ layes up his merts for them, his graces for them, his comforts for them, his Crown for them ; so they lay up all their fruits, and all their loves, all their graces, and all their experience, and all their services, only for him, who is the soule of their comforts, and the Crowne and top of all their Royalty and glory, &c.

The

*The Second Device that Satan hath to ensnare and destroy the Great and Honourable of the Earth, is,*

**B**Y engaging them against the people of the most high, against those that are his Jewels, his pleasant portion, the delight of his eye, and the joy of his heart. Thus he drew *Pharaoh* to engage against the Children of *Israel*, and that was his overthrow. So he engaged *Haman* against the *Jewes*, and so brought him to hang upon that Gallows that he had made for *Mordecai*. So he engaged those Princes and Presidents against *Daniel*, which was the utter ruine of them and their relations. So in *Rev. 20. 7, 8, 9.* And when the thousand yeares are expired, Satan shall be loosed out of his prison. And he shall goe out to deceive the Nations which are in the foure quarters of the earth, *Gog and Magog*, so gather them together to battel: whose number is as the sand of the Sea. And they went up upon the breadth of the earth, and compassed the Camp of the Saints about, and the beloved City: and fire came downe from God out of Heaven, and consumed them.

2 Device.

*Exod. 14.*

*Hester 7.*

*Dan. 6.*

Now

Now the Remedies against  
this Device, are these.

### The First Remedy

#### 1 Remedy.

As they said  
once of the  
Grecians in  
the Epigram,  
whom they  
thought in-  
vulnerable; we  
shoot at them,  
but they fall  
not downe;  
we wound  
them, and not  
kill them, &c.

*Tanto plus glo-  
ria referemus  
quoniam eo plu-  
res superabimus*  
The number  
of opposers  
makes the  
Christians  
Conquest the  
more illustri-  
ous, said  
*Padarelus in*  
*Erasmus.*

**A**gainst this Device of Satan, is so-  
lemnly to consider, That none have  
engaged against the Saints, but have been  
ruin'd by the God of Saints. Divine Ju-  
stice hath been too hard for all that have  
opposed and engaged against the Saints,  
as is evident in *Saul, Pharaoh, Haman, &c.*  
*He reprov'd Kings for their sakes, saying,*  
*Touch not mine anointed, nor doe my Pro-*  
*phets no harm.* When men of *Balaams*  
spirit and principles have been engaged  
against the Saints, how hath the Angel of  
the Lord met them in the way, and juss'd  
their bones against the wall? How hath  
he broke their backs, and necks, and by his  
drawn sword cut them off in the prime of  
their dayes, and in the height of their sins?  
Ah! what a Harvest hath Hell had in our  
dayes, of those who have engaged against  
the Lamb, and those that are called, cho-  
sen, and faithfull? Ah! how hath Divine  
Justice powred out their blood as water  
upon the ground? How hath he laid their  
honour and glory in the dust? who in the  
pride and madnesse of their hearts, said, as  
*Pharaoh,*

Pharaoh, *We will pursue, we will overtake, we will divide the spoyle, our lusts shall be satisfied upon them: We will draw our sword, our hand shall destroy them. In the things wherein they haue spoken and done proudly, Justice hath been above them. History abounds in nothing more, then in instances of this kind, &c.*

## The Second Remedy

**A**gainst this Device of Satan is, To dwell sometime every morning upon these following Scriptures, wherein God hath engaged himself to stand by his people, and for his people, and to make them victorious over the greatest and wisest of their enemies. *Associate your selves (saith the Lord by the Prophet) O yee people, and yee shall be broken in pieces, and give ear, all yee of far Countries: Gird your selves and yee shall be broken in pieces, gird your selves and yee shall be broken in pieces. Take counsell together, and it shall come to naught: speake the word, and it shall not stand, for God is with us. Fear not thou worm Jacob, and yee men of Israel; I will help thee, saith the Lord, and thy Redeemer, the holy one of Israel. Behold, I will make thee a new sharp threshing instrument having teeth, thou shalt thresh the mountaines, and beat them small, and shalt make*  
*U the*

2 Remedy.

Isa. 8. 9, 10.

*Occidit poterant  
sed vinci non  
poterant; said  
Cyprian of the  
Christians in  
his time.*

Isa. 41. 14, 15.

Vers. 16.

Isa. 54. 17.

Micah 4. 11.

Vers. 12.

Vers. 13.

Zech. 12. 2, 3.

the hills as chaffe. Thou shalt see them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt joyce in the Lord, and shalt glory in the holy one of Israel. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgments, thou shalt condemne. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Now also many Nations are gathered together against thee, that say, let her be defiled, and let our eye looke upon Zion. But they know not the thoughts of the Lord, neither understand they his counsell; for he shall gather them as the sheaves into the floore. Arise and thresh O daughter of Sion; for I will make thy borne iron, and I will make thy booke brasse, and thou shalt beat in pieces many people, and I will consecrate their gaine unto the Lord, and their substance unto the Lord of the whole earth. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The

### The Third Remedy

**A**gainst this Device of Satan, is to consider, That you cannot engage against the Saints, but you must engage against God himself, by reason of that neer & blessed union that is between God and them. You cannot be fighters against the Saints, but you will be found in the casting up of the account, to be fighters against God himself: And what greater madness, then for weaknesse it self to engage against an Almighty strength? The neer union that is between the Lord and believers, is set forth by that neer union that is betwixt a husband and his wife. (*They two shall be one flesh. This is a great mystery, but I speake concerning Christ and the Church.*) *We are members of his body, of his flesh, and of his bones,* saith the Apottle. This neer union is set forth by that union that is between the head and the members, which make up one body; and by that union that is betwixt the graft and the stock, which are made one by incision. The union between the Lord and a believer is so neer, that you cannot strike a believer, but the Lord is sensible of it, and takes it as done to himself. *Saul, Saul, why persecutest thou me?* and *in all their afflictions he was afflicted,* &c. Ah soules! who ever

U 2

### 3 Remedy.

Acts 5. 39.  
It seems to be drawne from the Fable of the Gyants, which were said to make War with the Gods.

The foulshapiness consists not in any thing but in its union with God; nor its misery lyes not so much in any thing, as in its disunion from God.

Acts 9. 4.  
Isa. 63. 9.

enga-

engaged against God, and prospered? who ever took up the sword against him, but perisht by it? God can speak you to hell, and nod you to hell at pleasure; 'tis your greatest concernment to lay downe your weapons at his feet, and to *kisse the Son* least he be angry, and you perisb in the mid-way.

Psal. 2. 12.

### The Fourth Remedy

#### 4 Remedy.

*Hic homo potuit  
apud Deum  
quod voluit.  
Said one con-  
cerning Luther  
He could hav  
what he would  
of God.*

**A**gainst this Device of Satan, is solemly to consider, That you are much engaged to the Saints (as instruments) for the mercies that you doe enjoy, and for the preventing and removing of many a judgement that otherwise might have been your ruine, before this day. Were it not for the Saints sake, God would quickly make the heavens to be as brasse, and the earth as iron, God would quickly strip thee of thy Robes, and glory, and set thee upon the dunghill with *Job*. They are the props that bear the world from falling about thy ears, and that keep the iron rod from breaking of thy bones. *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turne away his wrath, lest he should destroy them.*

Psal. 106. 23.

Ah! had not the Saints many a time cast themselves into the breach, betwixt Gods

Gods

Gods wrath and you, you had been cut off from the land of the living, and have had your portion with those, whose names are written in the dust. Many a Nation, many a City, and many a Family is surrounded with blessings for the *Josephs* sakes that live therein; and are preserved from many calamities and miseries, for the *Moseses*, the *Daniels*, the *Noahs*, and the *Jobs* sakes that dwell amongst them. That's a sweet word, *Prov. 10. 25. As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation, or, is the foundation of the world.* The righteous is the foundation of the world, which but for their sakes would soon shatter, and fall to ruine. So the Psalmist, *Psal. 75. 3. The earth and all the inhabitants thereof are dissolved, I bear up the pillars of it. Selah.*

The Emperour *Marcus Antonius* being in *Almany* with his Army, was inclosed in a dry Countrey by his enemies, who so stopped all the passages, that he and his Army were like to perish for want of water; the Emperours Lievtenant seeing him so distressed, told him that he had heard, that the Christians could obtain any thing of their God by their prayers; whereupon the Emperour having a legion of Christians in his Army, desired them to pray to their God, for his and the Armies deli-

Prayer is  
(*Porta celi,*  
*clavis paradisi*)  
the gate of  
Heaven, a key  
to let us in to  
Paradise.  
When the  
danger is over  
the Saint is  
forgotten, is a  
French Pro-  
verb, and that  
which many  
Saints in *Eng-  
land* have  
found by  
experience.

יסוד  
עולם

*Jesodh Gnoham*  
from *Jesadh.*

*Mary Queen*  
of *Scots*, that  
was Mother  
to King *James*,  
was wont to  
say, That she  
feared Master  
*Knoxes* prayer  
more then an  
Army of ten  
thousand men.

Psal. 76. 1, 2, 3.

very out of that danger : which they presently did, and presently a great Thunder fell amongst the enemies, and abundance of water upon the *Romans*, whereby their thirst was quenched, and the enemies overthrown without any fight. I shall close up this last Remedy, with those sweet words of the Psalmist, *In Judah is God knowne, his name is great in Israel. In Salem also is his Tabernacle, and his dwelling-place in Sion. There brake he the arrowes of the bow, the shield, and the sword, and the battell. Selah.*

Secondly, *Satan hath his Devices to ensnare and destroy the Learned and the Wise, and that sometimes*

John 5 44.  
1 Kings 22.  
22, 23, 24, 25.  
1 Cor. 1. 18.  
to 29.

The truth of  
this you may  
see in the learned  
Scribes and  
Pharisees.

**B**Y working them to pride themselves in their parts and abilities; and sometimes by drawing them to rest upon their parts and abilities, and sometimes by causing them to make light & slight of those that want their parts and abilities, though they excell them in grace and holiness; and sometimes by drawing them to engage their parts and abilities, in those ways and things that make against the honour of Christ, the joy of the Spirit, the advancement

ment of the Gospel, and the liberty of the Saints, &c.

*Now the Remedies against this Device, are these.*

*The First Remedy*

**A**gainst this Device of Satan, is seriously to consider, That you have nothing but what you have received. Christ being as well the fountain of common gifts, as of saving grace. *What hast thou (saith the Apostle) that thou hast not received? And if thou hast received it, why dost thou glory as though thou hadst not received it?* There are those that would hammer out their own happinesse, like the Spider climbing up by the thread of her own weaving. Of all the parts and abilities that be in you, you may well say, as the young man did of his Hatchet, *Alas Master! it was but borrowed.* Alas Lord! all I have is but borrowed from that fountaine that fills all the Vessells in Heaven, and on Earth, and it overflowes: My gifts are not so much mine, as thine: *Of thine owne have we offered unto thee,* said that Princely Prophet, &c.

*I Remedy.*

*I Cor. 4. 7. Quicquid es debes creaturæ, Quicquid potes debes redemptioni, said Bern. Whatsoever thou art, thou owest to him that made thee, & whatsoever thou hast, thou owest to him that redeemed thee.*

*I Chr. 29. 14.*

## The Second Remedy

## 2 Remedy.

General coun-  
tells were tel-  
dome succes-  
full, because  
men came  
with confi-  
dence, lean-  
ing to their  
own under-  
standing, and  
seeking for  
victory, rather  
then verity,  
saith one.

Cant. 8. 5.

**A**gainst this Device of Satan, is so-  
lemnly to consider, That mens lean-  
ing and trusting to their own wits, parts,  
and abilities, have been their utter over-  
throw and ruine; as you may see in *Achi-  
rophell*, and those Presidents and Princes  
that engaged against *Daniel*, and in the  
*Scribes* and *Pharisees*. God loves to con-  
fute men in their confidences: He that  
stands upon his parts and abilities, doth  
but stand upon a quick-sand, that will cer-  
tainly faile him. There is nothing in the  
world that provokes God more to with-  
draw from the soule, then this, and how  
can the soule stand, when his strength is  
departed from him? Every thing that a  
man leans upon, but God, will be a dart  
that will certainly pierce his heart through  
and through. Ah! how many in these  
dayes have lost their estates, their friends,  
their lives, their soules, by leaning upon  
their admired parts and abilities? The  
Saints are described by their leaning upon  
their beloved, the Lord Jesus. He that  
leans only upon the bosome of Christ, lives  
the highest, choicest, safest, and sweetest  
life. Miseries alwayes lye at that mans  
door, that leans upon any thing below the  
precious bosome of Christ; such a man is  
most

most in danger; and this is none of his least plagues, that he thinks himself secure: 'Tis the greatest wisdom in the world, to take the wise mans counsell, *Trust in the Lord with all thy heart, and leane not to thine owne understanding.*

Prov. 3. 5.

### The Third Remedy

**A**gainst this Device of Satan, is to consider, That you doe not transcend others more in parts and abilities, then they doe you in grace and holinesse. There may be, and often is great parts and abilities, where there is but little grace, yea, no grace; and there may be, and often is, a great deale of grace, where there is but weak parts and abilities. You may be higher then others in gifts of knowledge, utterance, learning, &c. and those very souls may be higher then you in their communion with God, in their delighting in God, in their dependance upon God, in their affections to God, and in their humble, holy, and unblamable walking before God. Is it folly and madnesse in a man, to make light and slight of another, because he is not so rich in lead, or iron, as he, when he is a thousand thousand times richer in silver and in gold, in Jewels, and in Pearls, then he? And is it not madnesse and folly with a witnesse, in those that have

3 Remedy.

*Judas and the Scribes and Pharisees, had great parts, but no grace. The Disciples had grace, but weak parts.*

Luke 11. 1.  
Mark 8. 31,  
32, 33.  
Luke 24. 19.  
to 28.

*Surgeam indocti  
& rapiunt cœ-  
lum & nos cum  
doctrinis nostris  
degradimur in  
gehennam.*

1 Cor. 9. 22.

2 Cor. 11. 29.

have greater parts and abilities then others to slight them upon that account, when that those very persons that they make light and slight of, have a thousand times more grace then they? And yet ah! how doth this evill spirit prevaile in the world?

'Twas the sad complaint of *Austine* in his time, *The unlearned* (said he.) *rise up, and take Heaven by violence, and we with all our learning are thrust downe to Hell.* 'Tis sad to see, how many of the Rabbies of these times, doe make an Idoll of their parts and abilities; and with what an eye of pride, scorn, and contempt, doe they look upon those that want their parts and that doe not worship the Idoll that they have set up in their own hearts. *Paul* who was the great Doctor of the *Gentiles*, did wonderfully transcend in all parts and abilities, the Doctours and Rabbies of our times, and yet ah! how humbly, how tenderly, how sweetly doth he carry himselfe towards the meanest and the weakest? *To the weake I became as weake, that I might win the weake. I am made all things to all men, that I might by all means save some. Who is weake, and I am not weak? Who is offended, and I burne not? Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend. But ah! how little of this sweet spirit is to be found*

in

in the Doctors of our age, who look sourly, and speak bitterly against those that doe not see as they see, nor cannot speak as they speak. Sirs, the Spirit of the Lord (even in despised Saints) will be too hard for you, and his appearances in them, in these latter dayes, will be so full of spirituall beauty and glory, as that they will darken that, that you are too apt to count and call your glory. The Spirit of the Lord will not suffer his choycest Jewel Grace, to be alwayes buried under the straw and stubble of parts and gifts.

Isa. 60. 13, 14,  
15, 16, 17.

### The Fourth Remedy

**A**gainst this Device of Satan, is to consider, That there is no such way for men to have their gifts and parts blasted, and withered, as to pride themselves in them, as to rest upon them, as to make light and slight of those that want them, as to engage them against those persons, wayes, and things that Jesus Christ hath set his heart upon. Ah! how hath God blasted and withered the parts and abilities of many among us, that have once been famous shining lights? How is their Sun darkned, and their glory clouded? *How is the sword of the Lord upon their arms, and upon their right eyes? How is their arm cleaved dryed up, and their right eye utterly darkned?*

#### 4 Remedy.

*Becanus saith,  
That the Tree  
of Knowledge  
beares many  
leaves, and lit-  
tle fruit. Ah!  
that it were  
not so with  
many in these  
dayes, who  
once did out-  
shine the  
stars, &c.*

Zech. 11. 17.

ned? as the Prophet speaks. This is matter of humiliation and lamentation; many precious discerning Saints doe see this and in secret mourn for it; and oh! that they were kindly sensible of Gods withdrawing from them, that they may repent, keep humble, and carry it sweetly towards Gods Jewels, and lean only upon the Lord, and not upon their parts and understanding, that so the Lord may delight to visit them with his grace, at such a rate as that their faces may shine more gloriously then ever, and they may be more serviceable to the honour of Christ, and the faith of the Saints, then formerly they have been, &c.

Thirdly, *Satan hath his Devices to destroy the Saints, and one great Device that he hath to destroy the Saints, is,*

Gal. 5. 15.  
If we knock,  
we break. Dis-  
solution is the  
daughter of  
dissention.

**B**Y working them first to be strange, and then to divide, and then to be bitter and jealous, and then to bite and devoure one another. Our owne wofull experience is too great a proof of this. The *Israelites in Egypt* did not more vex

vex one another, then Christians in these dayes have done, which occasioned a deadly consumption to fall upon some.

*Now the Remedies against this Device, are these.*

*The First Remedy*

**A**gainst this Device of Satan is, To dwell more upon one anothers graces, then upon one anothers weaknesses and infirmities. 'Tis sad to consider, That Saints should have many eyes to behold one anothers infirmities, and not one eye to see each others graces, that they should use spectacles to behold one anothers weaknesses, rather then looking glasses to behold one anothers graces.

*Erasmus* tells of one, who collected all the lame and defective Verses in *Homers* Works, but passed over all that were excellent. Ah! that this were not the practice of many that shall at last meet in Heaven, that they were not carefull and skillfull to collect all the weaknesses of others, and to passe over all those things that are excellent in them. The *Corinthians* did eye more the Incestuous persons sin, then his sorrow, which was like to have drowned him in sorrow.

*1 Remedy.*

*Flavius Vespasian* ( the Emperour ) was more ready to conceal the vices of his friends, then their virtues. Can you think seriously of this, Christians ( that a Heathen should excell you ) and not blush ?  
2 Cor. 2. 7, 8.

Tell

*Non gens, sed  
mens, non geni-  
sed genius.* Not  
race, or place,  
but grace,  
truly sets  
forth a man.

James 1. 17.

a. 25.

1 Pet. 2. 6.

sin is Satans  
work, Grace is  
Gods work,  
and is it not  
most meet  
that the child

Tell me Saints, is it not a more sweet, comfortable, and delightfull thing, to look more upon one anothers graces, then upon one anothers infirmities? Tell me, what pleasure, what delight, what comfort is there in looking upon the enemies, the wounds, the sores, the sicknesses, the diseases, the nakednesse of our friends? Now sin you know is the soules enemy, the soules wound, the soules sores, the soules sickness, the soules disease, the soules nakednesse; and ah! what a heart hath that man that loves thus to look? Grace is the choycest flower in all a Christians garden, 'tis the richest Jewel in all his Crown, 'tis his Princely Robes, 'tis the top of Royalty, and therefore must needs be the most pleasing, sweet, and delightfull object for a gracious eye to be fixt upon. Sin is darknesse, grace is light; sin is hell, grace is heaven; and what madnesse is it, to look more at darknesse, then at light; more at hell, then at heaven?

Tell me Saints, doth not God look more upon his peoples graces, then upon their weaknesses? surely he doth. He looks more at Davids and Asas uprightness, then upon their infirmities, though they were great and many. He eyes more Job's patience, then his passion, Remember the patience of Job, not a word of his impatience. He that drew Alexander whilst he had a

scar

scar upon his face, drew him with his finger upon the scar. God puts his finger upon his peoples scars, that no blemish may appear. Ah Saints I that you would make it the top of your glory in this, to be like your heavenly father; by so doing, much sin would be prevented, the designs of wicked men frustrated, Satan out-witted, many wounds healed, many sad hearts cheered, and God more abundantly honoured, &c.

should eye  
most and  
mind most his  
fathers work.

### The Second Remedy

**A**gainst this Device of Satan, is solemnly to consider, That love and unity makes most for your own safety and security. We shall be *Insuperabiles*, if we be *Inseparabiles*, invincible, if we be inseparable. The world may frown upon you, and plot against you; but they cannot hurt you. Unity is the best bond of safety, in every Church and Common-wealth.

And this did that *Scythian* King in *Plutarch*, represent lively to his eighty Sons, when being ready to dye, he commanded a bundle of Arrowes fast bound together, to be given to his Sons to break; they all tryed to break them, but being bound fast together, they could not, then he caused the band to be cut, and then they broke them with ease: He applyed it thus, *My*  
Sons,

#### 2 Remedy.

There was a  
Temple of  
Concord  
amongst the  
Heathens and  
shall it not be  
found among  
Christians, that  
are Temples  
of the holy  
Ghost.

*Pancirollus*

saith that the most precious Pearle among the Romans was called *Unio*, Union.

*Sons, so long as you keepe together, you will be invincible, but if the band of union be broke betwixt you, you will easily be broken in pieces.*

*Pliny* writes of a stone in the Island of *Scyrus*, that if it be whole, though a large and heavy one, it swims above water, but being broken, it sinks. So long as Saints keep whole, nothing shall sink them, but if they break, they are in danger of sinking and drowning, &c.

### The Third Remedy

#### 3 Remedy.

To act, or run crosse to Gods expresse command, though under pretence of revelation from God, is as much as a mans life is worth, as you may see in that sad story, 1 Kings 13. 24.

John 13. 34.

**A**gainst this Device of Satan is, To dwell upon those Commands of God, that doe require you to love one another. Oh! when your hearts begin to rise against each other, charge the Commands of God upon your hearts, and say to your soules: Oh our soules! hath not the eternall God commanded you to love them that love the Lord? And is it not life to obey, and death to rebell? Therefore look that you fulfill the Commands of the Lord, for his Commands are not like those that are easily reversed, but they are like those of the *Medes*, that cannot be changed. Oh! be much in pondering upon these Commands of God:

*A new commandment I give unto you, that ye love one another as I have loved you;*  
that

that yee also love one another. 'Tis called a new Commandement, because 'tis renewed in the Gospel, and set home by Christs example, and because 'tis rare, choise, speciall, and remarkable above all others. *This is my Commandement, that yee love one another as I have loved you. These things I command you, that yee love one another. Owe no man any thing but love one another; for he that loveth another, hath fulfilled the Law. Let brotherly love continue. Love one another, for love is of God, and every one that loveth, is borne of God, and knoweth God. See that yee love one another with a pure heart fervently. Finally, be yee all of one mind, having compassion one of another. Love as brethren, be pitiefull, be courteous. For this is the message that yee heard from the beginning, that we should love one another. And this is his Commandement, that we should believe on the name of his Son Iesus Christ, and love one another as he gave us Commandement. Beloved, if God so loved us, we ought to love one another. Oh! dwell much upon these precious Commands, that your love may be inflamed one to another.*

In the Primitive times it was much taken notice of by the Heathens, That in the depth of misery, when fathers and mothers forsook their Children, Christians (otherwise strangers) stuck one to another,

X

ther,

Some conceive it to be an hebraism, in which language, new, rare, and excellent, are Synonima's. John 15. 12. 17. Rom. 13. 8. Heb. 13. 1. 1 John 4. 7. 1 Pet. 1. 22.

Chap. 3. 8.

1 John 3. 11.

Verf. 23.

Chap. 4. 11.

The Ancients use to say commonly, That Alexander and Epistim had but one

oule in two  
distinct bo-  
dies, because  
their joy and  
sorrow, glory,  
and disgrace,  
was mutuall  
them both.

ther, whose love of Religion proved firmer then that of nature. Ah! that there were more of that spirit among the Saints in these dayes. The world was once destroyed with water for the heat of lusts, and 'tis thought it will be again destroyed with fire, for the coldnesse of love.

### The Fourth Remedy

#### 4 Remedy.

What a sad thing was it that a Heathen should say, No Beasts are so mischievous to men, as Christians are one to another.

**A**gainst this Device of Satan, is, To dwell more upon those choyce and sweet things wherein you agree, then upon those things wherein you differ. Ah! did you but thus, how would sinfull heats be abated, and your love raised, and your spirits sweetned one to another? You agree in most, you differ but in a few; you agree in the greatest and weightiest, as concerning God, Christ, the Spirit, the Scripture, &c. you differ onely in those points that have been long disputable amongst men of greatest piety and parts: You agree to own the Scripture, to hold to Christ the head, and to walk according to the Lawes of the new Creature. Shall *Herod* and *Pilate* agree, shall *Turks* and *Pagans* agree, shall *Bears* and *Lyons*, *Tygers*, and *Wolves*, yea, shall a *Legion* of *Devils* agree in one body? and shall not *Saints* agree, who differ onely in such things as have least of the heart of God in them?

them? and that shall never hinder your meeting in heaven, &c.

### The Fifth Remedy

**A**gainst this Device of Satan, is solemnly to consider, That God delights to be stiled (*Demi pacis*) the God of Peace; and Christ to be stiled (*Princeps pacis*) the Prince of Peace; and King of *Salem*, that is, King of Peace, and the Spirit is a Spirit of Peace. *The fruit of the Spirit is love, joy, peace*, Gallathians 5. 22. Oh! why then should not the Saints be Children of peace? Certainly, men of froward, unquiet, fiery spirits, cannot have that sweet evidence of their interest in the God of peace, and in the Prince of Peace, and in the Spirit of peace, as those precious soules have, that follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruit and effect thereof pleasant and profitable, more to be desired than innumerable triumphs; 'tis a blessing that ushers in a multitude of other blessings.

The Ancients were wont to paint Peace in the form of a woman, with a Horne of Plenty in her hand. Ah! peace and love among the Saints, is that which will secure them and their mercies at home; yea, it

5 Remedy.

2 Cor. 13. 11.

Isa. 9. 6.

*Ubi pax ibi*

*Christus, quia*

*Christus pax.*

Where peace

is, there is

Christ, because

Christ is

peace.

*Duke nomen*

*pacis*, said the

Oratour.

The Grecians

had the statue

of Peace with

*Plutus*, the god

of Riches in

her Arm.

will multiply their mercies, it will engage the God of mercy to Crowne them with the choycest mercies; and 'tis that that will render them most terrible, invincible, and succesfull abroad. Love and peace among the Saints, is that which puts the counsellors of their enemies to a stand, and renders all their enterprizes abortive; 'tis that which doth most weaken their hands, wound their hopes, and kill their hearts, &c.

### The Sixth Remedy

#### 6 Remedy.

There is no feat of knowing too much, but there is much fear in practising too little.

Prov. 16. 7.

**A**gainst this Device of Satan, is, To make more care and conscience of keeping up your peace with God. Ah Christians! I am afraid, that your remission herein, is that which hath occasioned much of that sowrenesse, bitternesse, and divisions that be among you. Ah! you have not as you should, kept up your peace with God, and therefore 'tis that you doe so dreadfully break the peace among your selves. The Lord hath promised, *That when a mans wayes please him, he will make his enemies to be at peace with him.* Ah! how much more then would God make the Children of peace to keep the peace among themselves, if their wayes doe but please him? All Creatures are at his beck and check. *Laban followed Jacob*

cut with one Troop, *Eſau* met him with another, both with hostile intentions; but *Jacob*'s wayes pleasing the Lord, God by his mighty power so works, that *Laban* leaves him with a kisse, and *Eſau* meets him with a kisse; he hath an Oath of one, tears of the other, and peace with both. If we make it our businesse to keep up our league with God, God will make it his work and his glory to maintaine our peace with men; but if men make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion, contention, division, and confusion, *to leave them to bite and devour one another, till they be consumed one of another, &c.*

### The Seventh Remedy

**A**gainst this Device of Satan is, To dwell much upon that near relation and union that is between you. This consideration had a sweet influence upon *Abrahams* heart. And *Abraham* said unto *Lot*, let there be no strife I pray thee, between me, and thee, and between my Herdmen, and thy Herdmen, for we be brethren. That is a sweet word in the Psalmist, *Behold, how good and how pleasant it is for brethren to live together in unity.* It is not good, or not pleasant, or pleasant and not

X 3

good,

*Pharaces* sent a Crowne to *Cass* at the same time he rebelled against him: But he returned the Crowne and this message back (*faceres imperara prius*) Let him return to his obedience first. There is no sound peace to be had with God or man, but in a way of obedience.

### 7 Remedy.

Gen. 13. 8.

מריבה

O let there be no bitterness between us, for we are brethren.

The party-coloured Coats were Characters of the Kings Children, so is following after peace now.

1 Cor. 12. 27.

Ephes. 5. 30.

Revel. 12. 7, 8.

Heb. 2. 10.

good, but good and pleasant; there be some things that be (*bona sed non iucunda*) good, and not pleasant, as patience and discipline; and there be some things that are pleasant, but not good; as carnall pleasures, voluptuousnesse, &c. and there are some things that are neither good, nor pleasant, as malice, envy, worldly sorrow, &c. and there are some things that are both good, and pleasant, as piety, charity, peace and union among brethren, and oh! that we could see more of this among those that shall one day meet (in their fathers Kingdome) and never part. And as they are brethren, so they are all fellow-members. *Now ye are the body of Christ, and members in particular.* And again, *We are members of his body, of his flesh, and of his bones.* Shall the members of the natural body be serviceable and usefull to one another, and shall the members of this spirituall body cut and destroy one another? Is it against the Law of Nature for the naturall members to cut and slash one another? And is it not much more against the Law of Nature, and of grace, for the members of Christs glorious body to doe so? And as you are all fellow-members, so you are fellow-souldiers under the same Captain of salvation, the Lord Jesus, fighting against the world, the flesh, and the Devil. And as you are all fellow-souldiers,

diere, so are you all fellow-sufferers under the same enemy, the Devil, and the world. And as you are all fellow-sufferers, so are you fellow-travellers towards the Land of *Canaan*, the new *Jerusalem* that is above. *Here we have no abiding City, but we looke for one to come.* The heirs of Heaven are strangers on earth. And as you all fellow-travellers, so are you all fellow-heirs of the same Crowne and inheritance.

### *The Eighth Remedy*

**A**gainst this Device of Satan, is To dwell upon the miseries of discord. Dissolution is the daughter of dissention. Ah! how doth the name of Christ, and the way of Christ suffer by the discord of Saints? How are many that are entering upon the wayes of God hindered, and saddened, and the mouths of the wicked opened, and their hearts hardened against God, and his wayes, by the discord of his people? Remember this, the disagreement of Christians is the Devils triumph; and what a sad thing is this, that Christians should give Satan cause to triumph?

*Twas a notable saying of one, Take away strife, and call backe peace, lest thou loose a man thy friend, and the Devill an enemy joy over you both, &c.*

Revel. 1. 20.

Jo. 14. 19. 20.

Heb. 12. 14.

Heb. 12. 13.

Rom. 8. 17.

8 Remedy.

Our dissensions are one of the Jews greatest stumbling blocks. Can you think of it, and your hearts not bleed?

The Ninth Remedy

9 Remedy.

They shall both have the name, and the note, the comfort, and the credit of being most like unto God, who first begin to pursue after peace.

1 Cor. 5. 20.

1a. 65. 1.  
Behold me,  
behold me, 'tis  
geminated, to  
shew Gods ex-  
ceeding for-  
wardnesse to  
them f. your

**A**gainst this Device of Satan, is seriously to consider, That 'tis no disparagement to you to be first in seeking peace and reconciliation, but rather an honour to you, that you have begun to seek peace. *Abraham* was the elder, and more worthy then *Lot*, both in respect of grace and nature also ( for he was Uncle unto *Lot* ) and yet he first seeks peace of his inferiour, which God hath recorded as his honour. Ah! how doth the God of peace, by his Spirit and messengers, pursue after peace with poor Creatures. God first makes offers of peace to us. *Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be yee reconciled to God.* Gods grace first kneels to us, and who can turn their backs upon such blessed and bleeding embracements, but soules in whom Satan the God of this world Kings it? God is the party wronged, and yet he sues for peace with us at first *I said, behold me, behold me, unto a Nation that was not called by my name.* Ah! how doth the sweetnesse, the freenesse, and the riches of his grace break forth, and shine upon poore soules. When a man goes from the sun, yet the sun-beams follow him: so when we goe from

## Against Satans Devices.

from the sun of righteousness, yet then the beams of his love and mercy follow us. Christ first sent to *Peter* that had denyed him, and the rest that had forsaken him: *Goe your wayes, and tell his Disciples and Peter, that he goeth before you into Galilee, there shall yee see him, as he said unto you.* Ah soules! 'tis not a base, low thing, but a God-like thing, though we are wronged by others, yet to be the first in seeking after peace, such actings will speak out much of God with a mans spirit, &c.

Christians, 'Tis not matter of liberty; whether you will, or you will not pursue after peace; but 'tis matter of duty that lyes upon you, you are bound by expresse precepts to follow after peace; and though it may seem to flye from you, yet you must pursue after it. *Follow peace with all men, and holinesse, without which no man shall see the Lord.* Peace and holinesse are to be pursued after with the greatest eagernes that can be imagined. So the Psalmist, *Departs from evil, and doe good, seeke peace, and pursue it.* The Hebrew word that is here rendred *seeke*, is in *Pihil*, and it signifies to seek earnestly, vehemently, affectionately, studiously, industriously. *And pursue it*: That Hebrew word signifies earnestly to pursue, being a Metaphor taken from the eagernes of wild Beasts, or ravenous Fowles, which will run or fly, both

and mercy to them.

Mark 16. 7.

Heb. 12. 14.  
*διώκοντες*, it signifies to follow after peace, as the persecutor doth him whom he persecuteth.  
Psalm 34. 14.

פדו

פדו

פדו

Rom. 14. 19.

both fast, and far, rather then be disappointed of their prey. So the Apostle prescribes the same duty upon the *Romans*, *Let us follow after the things that make for peace, and things wherein one may edifie another.* Ah! you froward, sowre, dogged Christians, can you look upon these Commands of God without teares and blushing?

Phaerob.

I have read a remarkable story of *Aristippus*, though but a Heathen, who went of his owne accord to *Eschines* his Enemy, and said, *Shall we never be reconciled, till we become a Table-talk to all the Countrey?* And when *Eschines* answered, He would most gladly be at peace with him: Remember then (said *Aristippus*) that though I were the elder and better man, yet I sought first unto thee. Thou art indeed said *Eschines*, a far better man then I; for I began the quarrell, but thou the reconciliation. My prayer shall be, that this Heathen may not rise in judgement against the flourishing professors of our times; who whet their tongues like a sword, and bend their bowes to shoot their Arrows, even bitter words.

Psal. 64. 3.

The

## The Tenth Remedy

**A**gainst this Device of Satans is, For Saints to joyne together, and walk together in the wayes of grace and holiness so far as they doe agree, making the word the onely Touch-stone, and iudge of their actions. That is sweet advice that the Apostle gives, *I presse toward the marke for the price of the high calling of God in Christ Iesus. Let us therefore as many as be perfect (comparatively, or conceitedly so) be thus minded: And if in any thing yee be otherwise minded, God shall reveale even this unto you. Nevertheless, whereto we have already attained, let us walke by the same rule, let us mind the same thing.* Ah Christians! God looses much, and you loose much, and Satan gains much by this, that you doe not, that you will not walk lovingly together, so far as your wayes lye together. 'Tis your sin and shame that you doe not, that you will not pray together, and hear together, and confer together, and mourne together, &c. because that in some far lesser things you are not agreed together. What folly and madness is it in those, whose way of a hundred miles lyes fourescore and nineteene together, yet will not walk so far together, because that they cannot goe the other mile together.

10 Remedy.

Phil. 3. 14.  
Vers. 31.

Vers. 16.

Great is the  
power of  
joynt prayer:

May Queen  
of Scots, that  
was Mother  
to King James,  
was wont to  
say, That she  
feared Master  
Kates prayer  
more then an  
Army of ten  
thousand men.

Iſa. 8. 20.

John 12. 48.

*Nec ego te, nec  
tu me, sed ambo  
audiamus Apo-  
ſtolum.*

together; yet ſuch is the folly and madneſſe of many Chriſtians in theſe dayes, who will not doe many things they may doe, becauſe they cannot doe every thing they ſhould doe. I feare God will whip them into a better temper before he hath done with them: *He will break their bones, and pierce their hearts;* but he will cure them of this malady, &c.

And be ſure you make the word the only Touch-ſtone, and judge of all perſons and actions. *To the Law and to the Teſtimony, if they ſpeake not according to this word, 'tis becauſe there is no light in them.* 'Tis beſt and ſafeſt to make that to be the Judge of all men and things now, that all ſhall be judged by in the latter day. *The word (ſaith Chriſt) that I have ſpoken, the ſame ſhall judge him in the laſt day.* Make not your dim light, your notions, your fancies, your opinions, the judge of mens actions, but ſtill judge by rule, and plead, *'Tis written.*

When a vaine importunate ſoule cryed out in conteſt with a holy man, Hear me, hear me; the holy man answered, *Neither hear me, nor I thee, but let us both hear the Apoſtle.*

*Conſtantine* in all the diſputes before him with the *Arrians*, would ſtill call for the word of God, as the only way, if not to convert, yet to ſtop their mouths, &c.

*The*

## The Eleaventh Remedy

**A**gainst this Device of Satan, is To be much in self-judging. Judge your selves, and you shall not be judged of the Lord. Ah! were Christians hearts more taken up in judging themselves, and condemning themselves, they would not be so apt to judge and censure others, and to carry it sowrely and bitterly towards others that differ from them. There are no souls in the world that are so fearfull to judge others, as those that doe most judge themselves; nor so carefull to make a righteous judgement of men, or things, as those that are most carefull to judge themselves. There are none in the world that tremble to think evill of others, to speak evill of others, or to doe evill to others, as those that make it their business to judge themselves. There are none that make such sweet constructions, and charitable interpretations of men, and things, as those that are best and most in judging themselves. One request I have to you that are much in judging others, and little in judging your selves; to you that are so apt and prone to judge rashly, falsely, and unrighteously; and that is, that you will every morning dwell a little upon these Scriptures.

II Remedy.

I Cor. II. 31.

It's storied of  
Nero, himselfe  
being unchast,  
he did think  
there was no  
man chaste.

In the Olympick Games,  
the Wrestlers  
did not put  
their Crownes  
upon their  
own heads,  
but upon the  
heads of  
others: 'Tis  
just so with  
soules that  
are good at  
self judging.

Judge

Mat 7. 1, 2.

John 7. 24.

Rom. 14. 3.  
Vers. 10.

Vers. 13.

1 Cor. 4. 5.

James 4. 11.

Vers. 12.

Rom. 14. 4.

Judge not that yee be not judged; for with what judgement yee judge, yee shall be judged; and with what measures yee meet, it shall be measured to you again. Judge not according to appearance, but judge righteous judgement. Let not him that eateth not, judge him that eateth; for God hath received him. Why doest thou judge thy brother? or why doest thou set at naught thy brother? we shall all stand before the judgement seat of Christ. Let us not judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brothers way. Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will manifest the counsells of the hearts, and then shall every man have praise of God. Speak not evill one of another (brethren) he that speaketh evill of his brother, and judgeth his brother, speaketh evill of the law, and judgeth the law; but if thou judgest the law, thou art not a doer of the law, but a Judge. There is one Law-giver, who is able to save, and to destroy. Who art thou that judgest another mans servant? to his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand.

One Delphidius accusing another before Julian, about that which he could not prove; the party denying the fact, Delphidius

*phidius* answers, if it be sufficient to deny what is laid to ones charge, who shall be found guilty? *Julian* answers, And if it be sufficient to be accused, who can be innocent? You are wise, and know how to apply it.

## The Twelfth Remedy

**A**gainst this Device of Satan, is this. Above all, labour to be cloathed with *Humility*. Humility makes a man peaceable among brethren, fruitful in well-doing, cheerfull in suffering, and constant in holy walking. Humility fits for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest Saint. Humility can feed upon the meanest dish, and yet 'tis maintained by the choycest delicates, as God, Christ, and glory. Humility will make a man blesse him that curses him, and pray for those that persecute him. An humble heart is a habitation for God, a scholar for Christ, a companion of Angels, a preserver of grace, and a fitter for glory. Humility is the Nurse of our graces, the preserver of our mercies, and the great promoter of holy duties. Humility cannot find three things on this side Heaven; it cannot find fullnesse in the Creature, nor sweetnesse in Sin, nor life in an Ordinance without Christ. An humble

12 Remedy.

1 Pet. 5. 5.

John 13. 5.

Humility is  
(*Conferentia*  
*seruatum*,  
saith Bernard)  
that which  
keeps all gra-  
ces together.

1 Theff. 1. 2, 3.

Ephel. 3. 8.

The humble soule is like the Violet, which grows low, hangs the head downwards, and hides it selfe with its owne leaves; and were it not that the fragrant smell of his many virtues discovered him to the world, he would choose to live and die in his self-contenting secrecie.

humble soule alwayes finds three things on this side Heaven; The soule to be empty, Christ to be full, and every mercy and duty to be sweet, wherein God is injoyed. Humility can weep over other mens weaknesses, and joy and rejoyce over their graces. Humility will make a man quiet, and contented in the meanest condition, and 'twill preserve a man from envying other mens prosperous condition. Humility honours those that are strong in grace, and puts two hands under those that are weak in grace. Humility makes a man richer then other men, and it makes a man judge himselfe the poorest among men. Humility will see much good abroad, when it can see but little at home. Ah Christians! though Faith be the Champion of grace, and love the Nurse of grace, yet humility is the beautifier of grace; it casts a general glory upon all the graces in the soule. Ah! did Christians more abound in humility, they would be lesse bitter, froward, and sowre, and they would be more gentle, meek, and sweet in their spirits and practises. Humility will make a man have high thoughts of others, and low thoughts of a mans selfe; it will make a man see much glory and excellency in others, and much baseness and sinfullnesse in a mans selfe; It will make a man see others rich, and himselfe poor; others strong, and himselfe weak; others

others wise, and himself foolish. Humility will make a man excellent at covering others infirmities, and at recording their gracious services, and at delighting in their graces; it makes a man joy in every light that out-shines his owne, and in every wind that blows others good. Humility is better at believing, then 'tis at questioning other mens happinesse. I judge, such an humble soule, 'tis well with these Christians now; but it will be far better with them hereafter: They are now upon the borders of the new *Jerusalem*, and 'twill be but as a day before they slide into *Jerusalem*. An humble soule is willinger to say, Heaven is that mans, then mine; and Christ is that Christians, then mine; and God is their God in Covenant, then mine: Ah! were Christians more humble, there would be lesse fire, and more love among them, then now is, &c.

---

Y Fourth-

Fourthly, *As Satan hath his Devices to destroy gracious soules, so he hath his Devices to destroy poore ignorant soules, and that sometimes*

**B**Y drawing them to affect ignorance, and to neglect slight, and despise the means of knowledge. Ignorance is the mother of mistake, the cause of trouble, error, and of terrour; 'tis the high way to hell, and it makes a man both a prisoner and a slave to the Devil at once. Ignorance unmans a man, it makes a man a beast, yea, it makes him more miserable then the beast that perisheth. There are none so easily, nor so frequently taken in Satans snares, as ignorant soules; they are easily drawn to dance with the Devil all day, and to dream of supping with Christ at night, &c.

Hol. 4. 6.  
Prov. 22. 29.  
Mat. 22. 29.

Ignorants  
have this  
advantage  
(*Ut missus  
ardeant*) they  
have a cooler  
hell.

Now

Now the Remedies against  
this Device, are these.

The First Remedy

**A**gainst this Device of Satan, is seriously to consider, That an ignorant heart is an evill heart. *Without knowledge the mind is not good.* As an ignorant heart is a naughty heart, 'tis a heart in the dark, and no good can come into a dark heart, but it must passe through the understanding; *And if the eye be darke, all the body is darke.* A leprous head, and a leprous heart are inseparable companions. Ignorant hearts are so evill, that they let flye on all hands, and spare not to spit their venome in the very face of God, as *Pharaoh* did, when thick darknesse was upon him.

1 Remedy.

Prov. 19. 2.

*Ignorat sane im-  
probus omnes,  
saints Asistors.*

Mat. 6. 22.

The Second Remedy

**A**gainst this Device of Satan, is to consider, That ignorance is the deformity of the soule: As blindness is the deformity of the face, so is ignorance the deformity of the soule. As the want of fleshly eyes spoiles the beauty of the face, so the want of spirituall eyes spoiles the

2 Remedy.

beauty of the soule. A man without knowledge, is as a workman without his hands, as a Painter without his eyes, as a Travel-  
ler without his legs, or as a Ship without  
sailes, or a bird without wings, or like a  
body without a soule.

### The Third Remedy

#### 3 Remedy.

Heb. 3. 10, 11

They must  
needs erre  
that know  
not Gods  
wayes, yet  
cannot they  
wander so  
wile as to  
misle of hell.

Isa. 27. 11.

2 Thri. 1. 8.

Hof. 4. 6.

כרתי

Cut off.

**A**gainst this Device of Satan, is so-  
lemnly to consider, That ignorance  
makes men the objects of Gods hatred  
and wrath. *It is a people that doe erre in  
their hearts, and have not known my wayes.  
Wherefore I sware in my wrath, they should  
never enter into my rest. My people are a  
people of no understanding, therefore he that  
made them, will have no mercy on them.*  
Christ hath said, *That he will come in fla-  
ming fire, to render vengeance on them that  
know not God.* Ignorance will end in ven-  
geance. When you see a more blind man  
here, you doe not loath him, nor hate him,  
but you pity him; Oh! but soule-blind-  
nesse makes you abominable in the sight  
of God. God hath sworne that ignorant  
persons shall never come into Heaven;  
Heaven it selfe would be a Hel to ignorant  
soules, *My people are destroyed for want of  
knowledge; because thou hast rejected know-  
ledge, I will reject thee.*

Chilo,

*Chilo, one of the Seven Sages, being asked what God had done, answered, He exalted humble men, and suppressed proud ignorant foales.*

*The Fourth Remedy.*

**A**gainst this Device of Satan, is to consider, That ignorance is a sin that leads to all sins; all sins are seminal in ignorance. *You doe erre, not knowing the Scriptures.* It puts men upon hating and persecuting the Saints. *They shall hate you, and put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will thinke that he doth Gods service. And these things will they doe unto you, because they have not knowne the father, nor me.* Paul thanks his ignorance for all his cruelties to Christians. *I was a blasphemer, and a persecuter, and injurious, but I obtained mercy, because I did it ignorantly.* 'Twas ignorance that put the Jewes upon crucifying Christ: *Father forgive them, saith Christ of his murtherers, for they know not what they doe; for if the Princes of this world had known, they would not have crucified the Lord of glory.* Sin at first was the cause of ignorance, but now ignorance is the cause of all sin. *Swearing, and lying, and killing, and stealing, & whoring abound, saith the Prophet, because there is no know-*

*ledge with Ignorance, is the mother of devotion; but the Scripture saith, 'tis the mother of destruction.*

*4 Remedy.*

*Mat. 22. 29.*

*John 16. 2. 3.*

*Aristotle makes Ignorance the mother of all the misrule in the world.*

*1 Tim. 1. 13.*

*1 Cor. 1. 8.*

They did like  
Oedipus, who  
killed his fa-  
ther Laius,  
King of The-  
bes, and  
thought he  
killed his  
enemy.

Psal. 73. 8, 9.

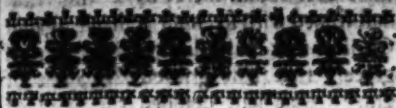
Psal. 14. 4.

ledge of God in the Land. There are none  
so frequent, and so impudent in the wayes  
of sin, as ignorant soules; they care not,  
nor mind not what they doe, nor what  
they say against God, Christ, Heaven, ho-  
linesse, and their owne soules. *Our tongues*  
*are our owne, who shall controule us? They*  
*are corrupt, and speake wickedly, concern-*  
*ing oppression, they speake loftily. They set*  
*their mouth against the Heavens, and their*  
*tongue walkeeth through the Earth. Have*  
*all the workers of iniquity no knowledge?*  
*who eat up my people as they eat bread, and*  
*call not upon the Lord.*



An





*M N*

# APPENDIX

*Touching Five more of  
Satans Devices.*

*Whereby*

He keepeth poor soules from believing in Christ, from receiving of Christ, from embracing of Christ, from resting, leaning, or relying upon Christ, for everlasting happinesse, and blessednesse, according to the Gospel. And Remedies against these Devices.

*His First Device to keep the  
soule from Believing in  
Christ, is,*

**B**Y suggesting to the soule, the greatness and vilenesse of his sins. What, saith Satan, dost thou think that thou  
I Device.  
Y 4 shalt

Jer. 3 5:

shalt ever obtain mercy by Christ, that hast sinned with so high a hand against Christ? that hast slighted the renders of grace? that hast grieved the Spirit of grace? that hast despised the word of grace? that hast trampled under feet the blood of the Covenant, by which thou might'st have been pardoned, purged, justified, and saved? that hast spoken and done all the evill that thou could? No, no, saith Satan, he hath mercy for others, but not for thee; pardon for others, but not for thee; righteousness for others, but not for thee, &c. therefore 'tis in vain for thee to think of believing in Christ, or resting and leaning thy guilty soule upon Christ.

*Now the Remedies against this Device, are these.*

*The First Remedy*

1 Remedy.

**A**gainst this Device of Satan, is, To consider, That the greater your sins are, the more you stand in need of a Saviour: The greater your burden is, the more you stand in need of one to help to bear it: The deeper the wound is, the more need there is of the Surgeon; the more dangerous the disease is, the more need there

is of the Physitian. Who but mad men will argue thus? My burden is great, therefore I'll not call out for help; my wound is deep, therefore I'll not call out for balm; my disease is dangerous, therefore I'll not goe to the Physitian. Ah! 'tis spirituall madnesse; 'tis the Devils Logick to argue thus: My sins are great, therefore I'll not goe to Christ, I dare not rest nor lean on Christ, &c. whereas the soule should reason thus, The greater my sins are, the more I stand in need of mercy, of pardon, and therefore I will goe to Christ, who delights in mercy, who pardons sin for his own name sake; who is as able and as willing to forgive pounds, as pence, thousands, as hundreds.

Mad Logick.

Mic. 7. 18.

Isa. 43. 25.

### The Second Remedy

**A**gainst this Device of Satan, is solemnly to consider, That the promise of grace, and mercy, is to returning soules: And therefore though thou art never so wicked, yet if thou wilt returne, God will be thine, and mercy shall be thine, and pardon shall be thine. 2 Chr. 30.

2<sup>d</sup> Remedy.

9. For if you turn again unto the Lord, your brethren & your children shall find compassion before them that lead them captive, so that they shall come again into this land; for the Lord our God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

So

So Jer. 3. 12. *Go, and proclaim these words towards the North, and say, Return thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you; for I am mercifull, saith the Lord; and I will not keep anger for ever.* So Joel 2. 13. *And rent your hearts, and not your garments, and turne unto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill.* So Isa. 55. 7. *Let the wicked forsake his wayes, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: Or as the Hebrew reads it, He will multiply pardons.* So Ezek. 18.

Ah sinner! 'tis not thy great transgressions that shall exclude thee from mercy, if thou wilt break off thy sins by repentance, and return to the fountaine of mercy. Christs heart, Christs arms are wide open to embrace the returning Prodigall. 'Tis not simply the greatest of thy sins, but thy peremptory persisting in sin, that will be thy eternall overthrow.

### The Third Remedy

3 Remedy.

**A**gainst this Device of Satan, is solemnly to consider, That the greatest sinners have obtained mercy; and therefore

therefore all the Angels in Heaven, all the men on earth, and all the Devils in hell, cannot tell to the contrary, but that thou mayest obtain mercy. *Manasseh* was a notorious sinner, he erected Altars for *Baal*, he worshipped and served all the host of heaven; he caused his Sons to passe through the fire, he gave himself to witchcraft and sorcery; he made *Judab* to sin more wickedly then the Heathen did, whom the Lord destroyed before the children of *Israel*, he caused the streets of *Jerusalem* to run down with innocent blood. Ah! what a devill incarnate was he in his actings; and yet when he humbled himself, and sought the Lord, the Lord was intreated of him, and heard his supplication, and brought him to *Jerusalem*, and made himself known unto him, and crowned him with mercy and loving kindnesse, as you may see in *2 Chron. 33*. So *Paul* was once a blasphemer, a persecuter, and injurious, yet he obtained mercy. So *Mary Magdalen* was a notorious Strumpet, a common Whore, one out of whom Christ cast seven Devils, yet she is pardoned by Christ, and dearly beloved of Christ, *Luke 7*. So *Mark 16. 9*. Now when *Iesus* was risen early, the first day of the weeke, he appeared first to *Mary Magdalen*, out of whom he had cast seven Devils. *Iansenius*

2 Kings 21.

The Hebrew Doctors write that he slew *Isaiab* the Prophet, who was his father in law.

1 Tim. 1. 13.

*Iansenius* on the place saith, 'Tis very observable that our Saviour after his resurrection first appeared to *Mary Magdalen*, and *Peter*, that had been grievous sinners; that even the worst of sinners may be comforted and encouraged to come to Christ, to believe in Christ, to rest and stay their soules upon Christ, for mercy here, and glory hereafter. That is a very precious word for the worst of sinners to hang upon, *Psal.* 68. 18. The Psalmist speaking of Christ, saith, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell amongst them.*

What though thou art a rebellious Child, or a rebellious servant, what though thou art a rebellious swearer, a rebellious drunkard, a rebellious Sabbath-breaker? yet Christ hath received gifts for thee, *Even for the rebellious also.* He hath received the gift of pardon, the gift of righteousness; yea, all the gifts of the Spirit for thee, that thy heart may be made a delightfull house for God to dwell in.

*Bodin* hath a story concerning a great Rebell that had made a strong party against a Romane Emperour: The Emperour makes Proclamation, That who ever could bring the Rebell dead or alive, he

he should have such a great sum of money. The Rebelle hearing of this, comes and presents himselfe before the Emperour, and demands the sum of money. Now saith the Emperour, If I should put him to death, the world would say I did it to save my money. And so he pardons the Rebelle, and gives him the money.

Ah sinners! shall a Heathen doe this, that had but a drop of mercy and compassion in him? and will not Christ doe much more, that hath all fullnesse of grace, mercy, and glory in himselfe? Surely his bowells doe yerne towards the worst of Rebels. Ah! if you still but come in, you will find him ready to pardon, yea, one made up of pardoning mercy. Oh! the readinesse and willingnesse of Jesus Christ to receive to favour the greatest Rebels. The father of mercies did meet, embrace, and kisse that prodigal mouth which came from feeding with Swine, and kissing of Harlots.

*Ephraim* had committed Idolatry, and was backsliden from God; he was guilty of luke-warmnes and unbelief, &c. yet saith God, *Ephraim is my dear Son, he is a pleasant Child, my bowells are troubled for him; I will have mercy (or rather as 'tis in the Originall, I will have mercy, mercy) upon him saith the Lord.*

Well

Col. 1. 19.  
Chap. 2. 3, 4.

Nehem 9. 17.  
Heb. But thou  
a God of par-  
dons.

Hos. 4. 17. 9.  
3. 6. 8. 11, 12.  
12. 14. 13.  
12. vide.

Jer. 31. 20.

Well saith God; though *Ephraim* be guilty of crimson sins, yet he is a Son, a dear Son, a precious Son, a pleasant Child; though he be black with filth, and red with guilt, yet my bowels are troubled for him, I will have mercy, mercy upon him. Ah sinners! if these bowels of mercy doe not melt, win, and draw you, Justice will be a swift witnesse against you, and make you lye downe in eternall misery, for kicking against the bowels of mercy.

Christ hangs out still, as once that warlike *Scythian* did, a white flag of grace and mercy to returning sinners that humble themselves at his feete for favour; but if sinners stand out, Christ will put forth his red flag, his bloody flag, and they shall dye for ever by a hand of Justice. Sinners, there is no way to avoid perishing by Christs iron rod; but by kissing his golden Scepter.

### The Fourth Remedy

#### 4 Remedy.

**A**gainst this Device of Satan is, To consider, That Iesus Christ hath no where in all the Scripture excepted against the worst of sinners, that are willing to receive him, to believe in him, to rest upon him, for happinesse, and blessednesse. Ah sinners! why should you be more cruell and unmercifull to your own souls, then  
Christ

Christ is? Christ hath not excluded you from mercy, why should you exclude your owne soules from mercy? Oh that you would dwell often upon that choyce Scripture, *John 6. 37.* *All that the father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.* (Or as the Originall hath it) *I will not cast out.* Well saith Christ, if any man will come, or is coming to me, let him be more sinfull, or lesse; more unworthy, or lesse; let him be never so guilty, never so filthy, never so rebellious, never so leprous, &c. yet if he will but come, I will not, not, not cast him off. So much is held forth in *1 Cor. 6. 9, 10, 11.* *Know ye not that the unrighteous shall not inherit the Kingdome of God? Be not deceived, neither fornicators, nor Idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God. And such were some of you; but yee are washed, but yee are sanctified, but yee are justified in the name of the Lord Jesus, and by the spirit of our God.*

Ah sinners! doe not think that he that hath received such notorious sinners to mercy, will reject you. *He is yesterday, and to day, and the same for ever.* Christ was born in an Inne, to shew that he receives

Heb. 13. 2.

[all]

all corners, his garments were divided into foure parts. to shew, that out of what part of the world soever we come, we shall be received. If we be naked, Christ hath Robes to cloath us, if we be harbourlesse, Christ hath room to lodge us. That is a choyce Scripture, *Acts 10. 34, 35.* *Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons. But in every Nation, he that feareth him, and worketh righteousness, is accepted with him.*

John 19. 19,  
20.

The three Tongues that were written upon the Crosse in Greek, Latine, and Hebrew, to witnesse Christ to be the King of the *Jewes*, doe each of them in their severall Idiom avouch this singular Axiome, that Christ is an allsufficient Saviour, and a three-fold cord is not easily broken. The Apostle puts this out of doubt, *Heb. 7. 25.* *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* Now he were not an allsufficient Saviour, if he were not as able to save the greatest, as the least of sinners. Ah sinners, tell Jesus Christ that he hath not excluded you from mercy, and therefore you are resolved that you will sit, wait, weep, and knock at the door of mercy, till he shall say, Soules be of good cheer, your sins are forgiven, your persons are justified, and your soules shall be saved.

*The*

## The Fifth Remedy

**A**gainst this Device of Satan, is To consider, That the greater sinner thou art, the dearer thou wilt be to Christ, when he shall behold thee as the travaile of his soule. *Isa. 53. 11. He shall see of the travaile of his soule, and be satisfied.* The dearer we pay for any thing, the dearer that thing is to us. Christ hath paid most, and prayed most, and sighed most, and wept most, and bled most for the greatest sinners, and therefore they are dearer to Christ then others that are lesse sinful. *Rachel* was dearer to *Jacob* then *Leah*, because she cost him more; he obeyed, endured, and suffered more by day and night for her, then for *Leah*. Ah sinners! the greatnesse of your sins does but set off the freenesse and riches of Christs grace, and the freenesse of his love: This maketh Heaven and Earth to ring of his praise, that he loves those that are most unlovely; that he shewes most favour to them that have sinned most highly against him, as might be shewed by severall instances in Scripture, as *Paul*, *Mary Magdalen*, and others; who sinned more against Christ then these? And who had sweeter and choicer manifestations of Divine love and favour then these?

5 Remedy.

Gen. 29: 30.

## The Sixth Remedy

6. Remedy.

Rom. 8. 10.

1 John 1. 6, 7.

1 Johu 5. 4.

Mat. 5. 25.

to 35.

**A**gainst this Device of Satan, is seriously to consider, That the longer you keep off from Christ, the greater and stronger your sins will grow. All Divine power and strength against sin flows from the soules union and communion with Christ: While you keep off from Christ, you keep off from that strength and power which is onely able to make you trample downe strength, lead captivity captive, and slay the *Goliaths* that bid defiance to Christ. 'Tis only faith in Christ that makes a man triumph over Sin, Satan, Hell, and the world. 'Tis onely faith in Christ that binds the strong man hand and foot; that stops the issue of blood, that makes a man strong in resisting, and happy in conquering. Sin alwayes dyes most, where faith lives most: The most believing soule, is the most mortified soul. Ah sinner! remember this, there is no way on earth effectually to be rid of the guilt, filth, and power of sin; but by believing in a Saviour. 'Tis not resolving, 'tis not complaining, 'tis not mourning, but believing, that will make thee Divinely victorious over that body of sin that to this day is too strong for thee, and that will certainly be thy ruine, if it be not ruin'd by a hand of faith.

The

The Seventh Remedy

7 Remedy.

Cant. 1. 3.

Col. 1. 19.  
Chap. 2. 3.  
Cant. 5. 10.

Rev. 3. 17, 18.

John 6. 48.  
John 7. 38.

Mal. 4. 2.  
Mat. 4. 23.  
Mat. 20. 28.

**A**gainst this Device of Satan, is wisely to consider, That as there is nothing in Christ to discourage the greatest sinners from believing in him, so there is every thing in Christ that may encourage the greatest sinners to believe in him, to rest and lean upon him for all happinesse and blessednesse. If you look upon his nature, his disposition, his names, his titles, his offices, as King, Priest, and Prophet, you will find nothing to discourage the greatest sinners from believing in him, but many things to encourage the greatest sinners to receive him, to believe on him. Christ is the greatest good, the choycest good, the chiefest good, the most sutable good, the most necessary good: He is a pure good, a reall good, a totall good, an eternall good, and a soule-satisfying good. Sinners, Are you poor? Christ hath gold to enrich you: Are you naked? Christ hath Royall Robes, he hath white Rayment to cloath you: Are you blind? Christ hath eye-salve to enlighten you: Are you hungry? Christ will be Manna to feed you: Are you thirsty? He will be a Well of living water to refresh you: Are you wounded? he hath Balme under his wings to heale you: Are you sick? he is a Physi-

Isa. 1. 18.

Isa. 43. 25.

Isa. 38. 17.

Micah 1. 19.

tian to cure you: Are you prisoners? he hath laid downe a ransome for you. Ah sinners! tell me, tell me, is there any thing in Christ to keep you off from believing? No. Is there not every thing in Christ that may incourage you to believe in him? Yes. O then believe in him, and then *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Nay then your iniquities shall be forgotten, as well as forgiven, they shall be remembred no more; God will cast them behind his back, he will throw them into the bottome of the Sea.

### The Eighth Remedy

8 Remedy.

John 8. 24.

John 3. 18.

**A**gainst this Device of Satan is, seriously to consider the absolute necessity of believing in Christ. Heaven is too holy, and too hot to hold unbelievers, their lodging is prepared in Hell. *Rev. 21. 8. But the fearfull and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone, which is the second death. If yee believe not that I am he (saith Christ) you shall dye in your sins.* And he that dyes in his sins must to judgement, and to Hell in his sins. Every unbeliever is a condemned man: *He that believeth not (saith John) is condemned already because he hath not believed in the*

name

name of the onely begotten Son of God. And he that believeth not the Son, shall not see life, but the wrath of God abideth on him. Ah sinners! the Law, the Gospel, and your owne consciences have past the sentence of condemnation upon you, and there is no way to reverse the sentence, but by believing in Christ: And therefore my counsell is this, Stir up your selves to lay hold on the Lord Jesus, and look up to him, and wait on him from whom every good and perfect gift comes, and give him no rest till he hath given thee that Jewel Faith that is more worth then Heaven and Earth; and that will make thee happy in life, joyfull in death, and glorious in the day of Christ.

Verf. 36.

Isa. 64. 7.

James 1. 17.  
Isa. 61. 7.

And thus much for the Remedies against this first Device of Satans, whereby he keeps off thousands from believing in Christ.

*The second Device that Satan hath to keep poore sinners from believing, from closing with a Saviour, is,*

2 *Device.*

**B**Y suggesting to them their unworthinesse. Ah saith Satan, As thou art worthy of the greatest misery, so thou art unworthy of the least crum of mercy. What, dost thou think saith Satan, that ever Christ will owne, receive, or embrace such an unworthy wretch as thou art? No, no, if there were any worthinesse in thee, then indeed Christ might be willing to be entertained by thee. Thou art unworthy to entertain Christ into thy house, how much more unworthy art thou to entertaine Christ into thy heart, &c.

*Now the Remedies against this Device, are these.*

*The First Remedy*

1 *Remedy.*

**A**gainst this Device of Satan, is seriously to consider, That God hath no where in the Scripture required any worthinesse in the Creature before believing

ving in Christ. If you make a diligent search through all the Scripture, you shall not find from the first line in *Genesis*, to the last line in the *Revelation*, one word that speaks out Gods requiring any worthinesse in the Creature before the soules believing in Christ, before the soules leaning and resting upon Christ for happines, and blessednesse; and why then should that be a bar and hinderance to thy faith, which God doth no where require of thee before thou comest to Christ that thou mayest have life. Ah sinners! remember Satan objects your unworthinesse against you, only out of a designe to keep Christ and your soules asunder for ever; and therefore in the face of all your unworthinesse rest upon Christ, come to Christ, believe in Christ, and you are happy for ever.

John 5. 29.

Mar. 19. 8.

John 6. 40, 47

### The Second Remedy

**A**gainst this Device of Satan, is, wisely to consider, That none ever received Christ, embraced Christ, and obtained mercy and pardon from Christ, but unworthy soules. Pray what worthinesse was in *Matthew, Zachrus, Mary Magdalen, Manasseh, Paul, & Lydia*, before their coming to Christ, before their faith in Christ? surely none. Ah sinners! you should rea-

2 Remedy.

son thus, Christ hath bestowed the choicest mercies, the greatest favours, the highest dignities, the sweetest priviledges upon unworthy sinners; and therefore O our souls, doe not you faint, doe not you despair, but patiently and quietly wait for the salvation of the Lord; who can tell but that free grace and mercy may shine forth upon us, tho we are unworthy, and give us a portion among those Worthies that are now triumphing in Heaven?

### The Third Remedy

3 Remedy.

Isa. 50. ult.

John 1. 11.  
James 2. 23

Revel. 3. 4.

**A**gainst this Device of Satan is, That if the soule will keep off from Christ till it be worthy, it will never close with Christ, it will never embrace Christ, 'twill never be one with Christ, it must lye down in everlasting sorrow. God hath laid up all worthinesse in Christ, that the creature may know where to find it, and may make out after it. There is no way on earth to make unworthy soules worthy, but by believing in Christ: Believing in Christ, of slaves, 'twill make you worthy Sons; of enemies, 'twill make you worthy friends. God will count none worthy, nor call none worthy, nor carry it towards none as worthy, but believers, who are made worthy by the worthinesse of Christs person, righteousness, satisfaction, and intercession, &c.

The

The Fourth Remedy

4 Remedy.

**A**gainst this Device of Satan, is solemnly to consider, That if you make a diligent search into your owne hearts, you shall find that 'tis the pride and folly of your own hearts that puts you upon bringing of a worthinesse to Christ. Oh you would fain bring something to Christ that might render you acceptable to him, yon are loath to come empty-handed. The Lord cries out, *Ho every one that thirsteth, come yee to the waters, and he that hath no money, come yee, buy and eat, come buy wine and milke without money, and without price. Wherefore do you spend your money upon that which is not bread? and your labour for that which satisfieth not?* Here the Lord calls upon money-lesse, upon peny-lesse soules, upon unworthy soules, to come and partake of his precious favours freely. But sinners are proud & foolish, and because they have no money, no worthines to bring, they'l not come, though he sweetly invites them. Ah sinners! what is more just then that you should perish for ever, that prefer husks among swine, before the milk and wine, the sweet & precious things of the Gospel, that are freely and sweetly offred to you, &c. Well sinners, remember this, 'tis not so much the sense of your unworthinesse, as your pride, that keeps you off from a blessed closing with the Lord Jesus. *The*

I(a. 55. 1, 2.

*The Third Device that Satan  
bath to keep poore sinners  
from believing, from closing  
with a Saviour, is,*

3 *Device.*

**B**Y suggesting to them the want of such and such preparations, and qualifications. Saith Satan, Thou art not prepared to entertain Christ; thou art not thus and thus humbled and justified; thou art not heart-sick of sin; thou hast not been under horrors and terrours as such and such; thou must stay till thou art prepared and qualified to receive the Lord Jesus, &c.

*Now the Remedies against  
this Device, are these.*

*The First Remedy*

1 *Remedy.*

Mat. 9. 9.

**A**Gainst this Device of Satan, is solemnly to consider, That such as have not been so and so prepared and qualified, as Satan suggests, have received Christ, believed in Christ, and been saved by Christ. *Matthew* was called, sitting at the receipt of Custome, and there was such power went along with Christs call, that made him to follow him. We read  
not

not of any horrors or terrors, &c. that he was under before his being called by Christ. Pray what preparations and qualifications were found in *Zachew*, *Paul*, the *Taylor*, and *Lydia*, before their conversion. God brings in some by the sweet and still voyce of the Gospel, and usually such that are thus brought in to Christ, are the sweetest, humblest, choicest, and fruitfulest Christians. God is a free agent to work by Law or Gospel; by smiles or frownes, by presenting hell or heaven to sinners soules. God thunders from Mount *Sinai* upon some soules, and conquers them by thundering. Gods speaks to others in a still voyce, and by that conquers them. You that are brought to Christ by the Law, doe not you judge and condemne them that are brought to Christ by the Gospel: And you that are brought to Christ by the Gospel, doe not you despise those that are brought to Christ by the Law. Some are brought to Christ by fire, storms, and tempest, others by more easie and gentle gales of the Spirit. The Spirit is free in the works of conversion, and as the wind, it blowes when, where, and how it pleases. Thrice happy are those soules that are brought to Christ, whether it be in a winters night, or in a summers day.

Luke 19. 9.  
Act 16.

Rom, 14.

John 3. 8.

The

## The Second Remedy

2 Remedy.

**A**gainst this Device of Satan is, solemnly to dwell upon these following Scriptures, which doe clearly evidence, that poor sinners which are not so and so prepared & qualified to meet with Christ, to receive and embrace the Lord Jesus Christ, may notwithstanding that, believe in Christ, and rest and lean upon him for happinesse and blessednesse, according to the Gospel. Read *Prov.* 1. 20--ult. and *Chap.* 8. 1. to 11. and *Chap.* 9. 1. to 6. *Ezek.* 16 1. to 14. *John* 3. 14. to 18. 36. *Rev.* 3. 15. to 20. Here the Lord Jesus Christ stands knocking at the *Laodiceans* door, he would faine have them to sup with him, and that he might sup with them; that is, that they might have intimate communion and fellowship one with another.

Now pray tell me, what preparations or qualifications had these *Laodiceans* to entertain Christ? surely none; for they were luke-warm, they were *neither cold nor hot*, they were *wretched, and miserable, and poor, and blind, and naked*, and yet Christ to shew his free grace, and his condescending love, invites the very worst of sinners to open to him, though they were no wayes so or so prepared or qualified to entertain him.

The

### The Third Remedy

**A**gainst this Device of Satan, is seriously to consider, That the Lord does not in all the Scripture require such and such preparations and qualifications before men come to Christ, before they believe in Christ, or entertain, or embrace the Lord Jesus. Believing in Christ is the great thing that God presses upon sinners throughout the Scripture, as all know, that know any thing of Scripture.

*Object.* But does not Christ say, *Come unto me all ye that labour, and are heavy laden, and I will give you rest?*

To this I shall give these three Answers.

1 That though the Invitation be to such that *Labour and are heavy laden*, yet the promise of giving rest, it's made over to *Coming, to Believing.*

2 I answer, That all that this Scripture proves and shewes, is, That such as labour under sin as under a heavy burden, and that are laden with the guilt of sin, and sense of Gods displeasure, ought to come to Christ for rest: But it doth not prove that onely such must come to Christ, nor that all men must be thus burthened, and laden with the sense of their sins, and the wrath of God, before they come to Christ.

Poor

3 Remedy.

Rom. 4. 5.  
God justifies  
the ungodly.

Mar. 11. 28.  
Opened and  
cleared.

Poor sinners, when they are under the sense of sin, and wrath of God, they are prone to run from creature to creature, and from duty to duty, & from Ordinance to Ordinance, to find rest; and if they could finde it in any thing, or Creature, Christ should never heare of them: But here the Lord sweetly invites them; and to encourage them, he engages himself to give them rest. *Come (saith Christ) and I will give you rest.* I'll not shew you Rest, nor barely tell you of Rest, but *I will give you rest.* I am faithfullnesse it self, and cannot lye, *I will give you rest.* I that have the greatest power to give it, the greatest will to give it, the greatest right to give it, *Come laden sinners, and I will give you rest.* Rest is the most desirable good, the most sutable good, and to you the greatest good. *Come saith Christ, that is, Believe in me, and I will give you rest.* I will give you peace with God, and peace with conscience; I will turne your storme into an everlasting calme. I will give you such rest, that the world can neither give to you, nor take from you.

3 I answer, No one Scripture speaks out the whole mind of God; therefore do but compare this one Scripture with those severall Scriptures that are laid downe in the second Remedy last mentioned, and it will clearly appear, that though men are

not

not thus and thus burdened and laden with their sins, and filled with horreur and terrour, if they may come to Christ, they may receive and embrace the Lord Jesus Christ.

### The Fourth Remedy

**A**gainst this Device of Satan is, To consider, That all that trouble for sin, all that sorrow, shame, and mourning, which is acceptable to God, and delightfull to God, and prevalent with God, flows from faith in Christ, as the streame doth from the fountain, as the branch doth from the root, as the effect doth from the cause. *Zech. 12. 10. They shall look on him whom they have pierced, and they shall mourn for him.* All Gospel-mourning flows from believing; they shall first look, and then mourn. All that know any thing, know this, that *What ever is not of faith, is sin.* Till men have faith in Christ, their best services are but glorious sins.

4 Remedy.

Rom. 14. 25.

The

*The Fourth Device that Satan hath to keepe poore sinners from believing, from closing with a Saviour, is,*

4. *Device.*

**B**Y suggesting to the sinner Christs unwillingnesse to save. 'Tis true, saith Satan, Christ is able to save thee, but is he willing? Surely though he be able, yet he is not willing to save such a wretch as thou art, that hast trampled his blood under thy feet, and that hast been in open rebellion against him all thy dayes, &c.

*The Remedy against this Device of Satan, is briefly to consider these few things.*

*First.*

1. *Remedy.*

**T**He great journey that he hath taken from Heaven to Earth, on purpose to save sinners, doth strongly demonstrate his willingnesse to save them. *Mat 9. 13. I came not to call the righteous, but sinners to repentance. 1 Tim. 1. 15. This is a faithfull saying, and worthy of all acceptation, that Iesus Christ came into the world to save sinners, of whom I am chief.* *Se-*

*Secondly.*

**H**is divesting himself of his glory in order to sinners salvation, speaks out his willingnesse to save them. He leaves his fathers bosome, he puts off his glorious Robes, and layes aside his glorious crown, and bids adieu to his glistering Courtiers the Angels; and all this he doth, that he may accomplish sinners salvation.

*Thirdly.*

**T**hat sea of sin, that sea of wrath, that sea of trouble, that sea of blood that Jesus Christ waded through, that sinners might be pardoned, justified, reconciled, and saved, doth strongly evidence his willingnesse to save sinners.

From the Cradle to the Crosse, his whole life was a life of sufferings.

*Fourthly.*

**H**is sending his Ambassadors early and late, to wooe and intreat sinners to be reconciled to him, doth with open mouth shew his readinesse and willingness to save sinners.

2 Cor. 5. 19, 20.

A a

*Fifthly.*

## Fifthly.

**H**is complaints against such as refuse him, and that turn their backs upon him, and that will not be saved by him, doth strongly declare his willingnesse to save them. *John 1. 21. He came to his own, and his own received him not. So in John 5. 40. But yee will not come to me, that yee may have life.*

## Sixthly.

**T**he joy and delight that he takes at the conversion of sinners, doth demonstrate his willingnesse that they should be saved. *Luke 15. 7. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.* God the father rejoiceth at the return of his Prodigall son; Christ rejoices to see the travaile of his soule; the Spirit rejoices that he hath another Temple to dwell in, and the Angels rejoyre that they have another brother to delight in, &c.

11a. 59. 17.

The

*The Fifth Device that Satan  
hath to keepe poore sinners  
from believing, from closing  
with a Saviour, is,*

**B**Y working a sinner to mind more the 5 Device.  
secret decrees and counsells of God,  
then his owne duty. What needest thou  
to busie thy selfe about receiving, embrac-  
ing, and entertaining of Christ? saith Sa-  
tan, if thou art elected, thou shalt be sa-  
ved; if not, all that thou canst doe, will  
doe thee no good. Nay, he will work the  
soule not onely to doubt of its election;  
but to conclude that he is not elected, and  
therefore let him do what he can, he shall  
never be saved.

*Now the Remedies against  
this Device, are these.*

*The First Remedy*

**A**gainst this Device of Satan, is se- 1 Remedy.  
riously to consider, That all the An-  
gells in Heaven, nor all the men on earth;  
nor all the Devils in hell cannot tell to the  
contrary; but that thou mayest be an elect  
person, a chosen vessell. Thou mayest be

confident of this, that God never made Satan one of his Privy Councel, God never acquainted him with the names or persons of such that he hath set his love upon to eternity, &c.

### *The Second Remedy*

2 Remedy.

Dent. 29. 29.

**A** Gainst this Device of Satan is, To meddle with that which thou hast to doe. Secret things belong to the Lord, but revealed things belong to thee: Thy work sinner, is, to be peremptory in believing, and in returning to the Lord; thy work is to cast thy self upon Christ, lye at his feet, to wait on him in his wayes, and to give him no rest till he shall say, Sinner, I am thy portion, I am thy salvation, and nothing shall separate between thee and me.



( Here



( Here followeth )

# SEVEN CHARACTERS

Of False

# Teachers.

Which let me add for a close. *Viz.*

**T**HAT Satan labours might and maine by false Teachers, which are his Messengers and Ambassadors, to deceive, delude, and for ever undoe the precious soules of men. *Jer. 23. 13. I have seen folly in the Prophets of Samaria, they prophesied in Baal, and caused my people Israel to erre. Mic. 3. 3. The Prophets make my people to erre. They seduce them, and carry them out of the right way into hye paths and blind thicketts of errour, blasphemy, and wickednesse, where they are lost for ever.*

*Acts 20. 28,  
29. 30.  
2 Cor. 11.  
13. 15.  
Ephes. 4. 14.  
2 Tim. 3. 4,  
5, 6.  
Tit. 1. 11, 12.  
2 Pet. 2. 18, 19.*

Mat. 7. 14, 15.

Prov. 7.

Beware of false Prophets, for they come to you in sheeps cloathing, but inwardly they are ravening Wolves. These lick and suck the blood of soules. Phil. 3. 2. Beware of dogs, beware of evill workers, beware of the concision. These kisse and kill, these cry peace, peace, till soules fall into everlasting flames, &c.

Now the best way to deliver poor soules from being deluded and destroyed by these Messengers of Satan, is to discover them in their colours, that so being known, poor soules may shun them, and fly from them, as from Hell it selfe.

Now you may know them by these Characters following.

### The First Character.

But so are not  
true Teachers.

Gal. 1. 10.

1 Thess 2.

2, 3, 4.

1 **F**ALSE Teachers are Men-pleasers: They preach more to please the eare, then to profit the heart. Isa. 30. 10. Which say to the Seers, see not, and to the Prophets prophesie not unto us right things, speake unto us smooth things, prophesie deceits. Jer. 5. 30, 31. A wonderfull and horrible thing is committed in the Land: The Prophets prophesie falsly, and the Priests beare rule by their means, and my people love to have it so. And what will

you

you do in the end thereof; they handle holy things rather with wit and dalliance, then with fear and reverence. False teachers are soul undoers, they are like evil Chyrurgeons that skin over the wound, but never heal it. Flattery undid *Abab*, and *Mered*, *Nero*, and *Alexander*. False Teachers are hel's greatest enrichers. *Non a cerba sed blanda, Non bitter, but flattering words do all the mischief*, said *Valerian* the Roman Emperour. Such smooth Teachers are sweet soule poysoners, &c.

### The Second Character.

2 **F**alse Teachers are notable in casting dirt, scorn, and reproach upon the persons, names, and credits of Christs most faithfull Ambassadors. Thus *Corah*, *Dathan*, and *Abiram*, charged *Moses* and *Aaron*, that they took too much upon them, seeing all the Congregation was holy. You take too much state, too much power, too much honour, too much holinesse upon you, for what are you more then others, that you take so much upon you. And so *Shabs* false Prophets fell foule on good *Micah*, paying of him with blowes for want of better Reasons. Yea *Paul*, that great Apostle of the *Gentiles*, had his Ministry undermined, and his reputation blasted by false Teachers. For his Letters

Whilst an  
Ass is strak-  
ed under the  
belly, you may  
lay on his  
back what  
burden you  
please.

Jer. 23. 36. 17.

Num. 16. 3. 19

1 Kings 23.

to 26.

2 Cor. 10. 10.

10. 11.

10. 12.

10. 13.

10. 14.

10. 15.

10. 16.

10. 17.

10. 18.

10. 19.

10. 20.

10. 21.

10. 22.

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10. 52.

10. 53.

10. 54.

10. 55.

The Proverb is, *Orculus et fama non parantur jactis.* A mans eye and his good name can bear no jests.

\* Mat. 27. 63

Yes, and La-

cian that blas-

phemous A-

theist, term-

eth him the

crucified Co-

zener.

Mat. 24.

4. 5. 11. 24.

Tit. 1. 10.

John 2. 4. 7.

Rom. 16. 8.

(say they) are weighty and powerfull, but his bodily presence is weak and contemptible. They rather contemne him, then admire him; they look upon him as a dunce, rather then a Doctor. And the same hard measure had our \* Lord Jesus from the Scribes and Pharisees, who laboured as for life, to build their owne credit upon the ruines of his reputation. And never did the Devil drive a more full trade this way, then he does in these dayes. Oh! the dirt, the filth, the scorn that is throwne upon those of whom this world is not worthy. I suppose false Teachers mind not that saying of *Austine*, *Quisquis volens detrahit fama mea volens addit mercedi mea.* He that willingly takes from my good name, unwillingly adds to my reward.

### The Third Character.

3 False Teachers are venters of the devices and visions of their own heads and hearts. Jer. 14. 14. Then the Lord said unto me, the Prophets prophesie lyes in my name: I sent them not, neither have I commanded them, neither speak unto them: They prophesie unto you a false vision, and divination, and a thing of nought, and the deceit of their heart. Chap. 23. 16. Thus saith the Lord of hosts, hearken not unto the words of the Prophets that prophesie unto you;

you; they make you vaine, they speak a vision of their own heart, and not out of the mouth of the Lord. Are there not multitudes in this Nation, whose visions are but golden delusions, lying vanities, brain-sick phantasies, empty semblances, and wretched falsities; these are Satans great benefactors, and such as Divine Justice will hang up in Hell as the greatest Malefactors, if the Physician of soules doe not prevent it, &c.

### The Fourth Character.

4 **F**ALSE Teachers easily passe over the great and weighty things both of Law and Gospel, and stand most upon those things that are of least moment and concernment to the soules of men. 1 Tim. 1. 5, 6, 7. Now the end of the Commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved, have turned aside unto vaine jangling, desiring to be Teachers of the Law, and understand neither what they say, nor whereof they asseme. Mat. 23. 23. Woe unto you Scribes and Pharisees, hypocrites, for ye pay Tith of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought ye to have done, and not to leave the

Luther complained of such in his time, that would strain at a Gnat, and swallow a Camel. This age is full of such Teachers, such Monsters. The High Priests spirit, Mat. 27. 6. lives and thrives in these dayes.

the other nations. False Teachers are nice in the lesser things of the Law, and as negligent in the greater. *1 Tim. 6. 3, 4, 5.* If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse; He is proud, knowing nothing, but doing about questions and strife of words, whereby cometh envy, strife, railings, evil surmisinges, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gaine is godlinesse; from such withdraw thy selfe. If such Teachers are not Hypocrites in graine, I know nothing. *Rom. 2. 22.* The Barsh groans to bear them, and Hell is fitted for them, *Mat. 24. ult.*

### The Fifth Character.

5 **F**alse Teachers cover and colour their dangerous Principles, and foul Impostures, with very faire speeches, and plausible pretences; with high notions, and golden expressions. Many in these days are bewicht and deceived by the magnificent words, lofty straines, and stately tearms of deceivers, viz. Illumination, Revelation, Deification, fiery Triplicity, &c. As Strumpets paint their faces, and deck and perfume their beds, the better to allure and deceive simple soules; so false Teachers

Teachers will put a great deale of pain and garnish, upon their most dangerous Principles and blasphemies, that they may the better deceive and delude poor ignorant soules. They know sugred poyson goes down sweetly; they wrap up their most pernicious (soul-killing) Pills in gold. Weigh the Scriptures in the Magnet.

Gal. 6. 12, 13.  
2 Cor. 11. 13,  
14, 15.  
Rom. 16.  
17, 18.  
Mat. 16. 6.  
17, 18. 7. 15.

In the dayes of *Hadrian* the Emperor, there was one *Ben-cooby* gathered a multitude of *Jewes* together, and called himself *Ben-conba*, the Son of a Star, applying that Promise to himselfe, *Numb. 23. 17*. But he proved *Barchofaba*, the Son of a lye. And so will all false Teachers, for all their flourishes, prove at last the Sons of lyes.

### The Sixth Character.

6 **F**alse Teachers strive more to win over men to their opinions, then to better them in their conversations. *Mat. 23. 15*. *Woe unto you Scribes and Pharisees, Hypocrites, for yee compass Sea and Land to make one Profelise, and when he is made, yee make him two-fold more the child of hell then your selves. They busie themselves most about mens heads; their work is not to better mens hearts, and mend their lives: And in this they are very much like*

For shame  
(says *Epictetus*  
to his *Stoicks*)  
either live as  
*Stoicks*, or  
leave off the  
name of *Stoicks*. The  
Application  
is easie.

like their father the Devil, who will spare no paines to gaine Profelytes.

### The Seventh Character.

7 **F**alse Teachers make Merchandize of their fellowes. 2 Per. 2. 1, 2, 3. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evill spoken of. And through covetousnesse shall they with feigned words make merchandize of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not. They eye your goods more then your good; and mind more the serving of themselves, then the saving of your soules: So they may have your substance, they care not though Satan ha's your soules, Rev. 18. 11, 12, 13. That they may the better pick your purse, they will hold forth such Principles as are very indulgent to the flesh. False Teachers are the great worshippers of the golden Calfe, Jer. 6. 13.

Crates threw his money in to the Sea, resolving to drown it, lest it should drown him. But false Teachers care not who they drown, so they may have their money.

Now

Now by these Characters you may know them, and so shun them, and deliver your soules out of their dangerous Snares : Which that you may, my prayers shall meet yours at the Throne of Grace.

And now to prevent Objections, I shall lay downe some Propositions or Conclusions concerning Satan and his Devices, and then give you the Reasons of the Point, and so come to make some Use and Application of the whole to our selves.

P R O-

# PROPOSITIONS

Concerning

## SATAN

and his

## Devices.

*The First Proposition, is,*

*1<sup>st</sup> Proposition*

That though Satan hath his Devices to draw soules to sin, yet we must be carefull that we doe not lay all our Temptations upon Satan, that we doe not wrong the Devill, and farther that upon him, that is to be farthered upon our own base hearts. I think that oftentimes men charge that upon the Devill, that is to be charged upon their own hearts. *And the Lord said unto the woman,*

Gen. 3. 13.

woman, what is this that thou hast done? and the woman said, the Serpent beguiled me, and I did eat. Sin and thieving came into the world together. This is no small baseness of our hearts, that they will be naught, & every naught, and yet will foster that naughtiness upon Satan. Man hath an evil root within him, that were there no Devil to tempt him, nor no wicked men in the world to entice him, yet that root of bitterness, that cursed sinful nature that is in him, would draw him to sin, though he knowes before hand, that the wages of sin is eternall death. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. The whole frame of man is out of frame, the understanding is dark, the will crosse, the memory slippery, the affections crooked, the conscience corrupted, the tongue poysoned, and the heart wholly evil, only evil, and continually evil. Should God chaine up Satan, and give him no liberty to tempt or entice the sons of men to vanity and folly; yet they would not, yet they could not but sin against him, by reason of that cursed nature that is in them, that will still be a provoking them to these sins that will provoke and stir up the anger of God against them. Satan hath only a perswading flight, not an enforcing might; he may tempt us, but

Rom. 6. ult.  
Mat. 5. 19.

*Cum primum  
nascimur in un-  
do continuo pro-  
viamus corrupti.  
We are no  
sooner born,  
then buried  
in a bog of  
wickednesse,  
Tully.*

Jude 15, 16.

James 1. 4.

ἡ πύρις  
ἡ πύρις ἡ πύρις  
ἡ πύρις.

The fire is our  
wood, though  
it be the De-  
vils flame.  
Naxiangen.

but without our selves, he cannot conquer us; he may entice us, but without our selves he cannot hurt us. Our hearts carry the greatest stroak in every sin. Satan can never undoe a man without himself, but a man may easily undoe himself without Satan. Satan can only present the golden cup; but he hath no power to force us to drink the poyson that is in the cup; he can only present to us the glory of the world; he cannot force us to fall down and worship him; to enjoy the world; he can only spread his snares, he hath no power to force us to walk in the midst of his snares; therefore doe the Devil so much right, as not to excuse your selves by your accusing him, and laying that load upon him, that you should lay upon your own hearts.

### The second Proposition, is,

2 Proposition

Gen. 3. 1, 4, 5,  
1 Chron. 21. 1.

Mat. 16. 22, 23

John 8. 44.

**T**Hat Satan hath a great hand and stroak in most sins. 'Twas Satan that tempted our first parents to rebellion. 'Twas Satan that provoked David to number the people. 'Twas Satan that put Peter upon rebuking Christ; therefore saith Christ, *Get thee behind me Satan.* 'Twas Satan that put Cain upon murdering of righteous Abel; therefore 'tis that he is called a murderer from the beginning. 'Twas Satan that put Treason into the heart.

heart of Judas against Christ. And supper being ended, the Devil having put into the hearts of Judas Iscariot, Simons son to betray him. 'Twas Satan that put Ananias upon lying: Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost? As the hand of Joab was in the tale of the woman of Tekoah, so Satans hand is usually in all the sins that men commit. Such is Satans malice against God, and his envy against man, that he will have a hand one way or another in all their sins; though he knowes, that all the sins that he provokes others to, shall be charged upon him to his greater woe, and eternall torment.

John 13. 2.

Acts 5. 3.

Diabolus tendit  
Deus orabit.  
Tertul.

Ambrose brings in the Devil boasting against Christ, and chalenging Judas as his owne: He is not thine Lord Jesus, he is mine; his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks Wine with thee, and sells thy blood to me. Such is his malice against Christ, and his wrath and rage against man, that he will take all advantages to draw men to that, that may give him advantage to triumph over Christ, and mens soules for ever.

B b

The

## The third Proposition, is,

3<sup>d</sup> Proposition

**T**hat Satan must have a double leave before he can doe any thing against us. He must have leave from God, and leave from our selves, before he can act any thing against our happinesse; he must have his commission from God, as you may see in the example of *Job*; though the Devil had malice enough to destroy him, yet he had not so much as power to touch him, till God gave him a Commission.

*Job* 1. 11, 12.  
Chap. 2. 3, 4, 5.

*Luke* 8. 32.

They could not so much as enter into the Swine, without leave from Christ. Satan would faine have combated with *Peter*, but this could he not doe without leave. *Satan hath desired to have you, to winnow you.* So Satan could never have overthrown *Ahab* and *Saul*, but by a commission from God. Ah! what a cordiall, what a comfort should this be to the Saints, that their greatest, subtilest, and watchfullest enemy, cannot hurt nor harm them without leave from him who is their sweetest Saviour, their dearest husband, and their choycest friend.

*Luke* 22. 13.

*1 Kings* 22.

And as Satan must have leave from God, so he must have leave of us. When he tempts, we must assent; when he makes offers, we must hearken; when he commands,

mands, we must obey, or else all his labour and temptations will be frustrate; and the evill that he tempts us to, shall be put down only to his account. That's a remarkable passage in *Acts* 5. 3. *Why hath Satan filled thy heart to lye to the Holy Ghost?* He doth not expostulate the matter with Satan; he doth not say, Satan, *Why hast thou filled Ananias heart to make him lye to the Holy Ghost?* But he expostulates the case with *Ananias*. Peter said, *Ananias, why hath Satan filled thine heart to lye to the Holy Ghost?* Why hast thou given him an advantage to fill thy heart with infidelity, hypocrisie, and obstinate audacity, to lye to the holy Ghost? As if he had said, Satan could never have done this in thee (which will now for ever undoe thee) unlesse thou hadst first given him leave. If when a temptation comes, a man cries out and saith; ah Lord! here is a temptation that would force me, that would destourne my soule, and I have no strength to withstand it; oh! help, help, for thy honour sake, for thy Sons sake, for thy promise sake; 'tis a signe that Satan hath not gained your consent, but committed a rape upon your soules, which he shall dearly pay for.

*Adversaria potest non habere vim cogendi, sed persuadendi.*  
Isidore.

They are the worst & grof-  
fest Iyars, who  
pretend Reli-  
gion, and the  
Spirit, and yet  
are acted only  
by carnall  
principles, to  
carnall ends.

## 4 Proposition

Ephes. 6. 13.

2 Cor. 10. 4.

We read of many that out of greatnes of spirit could offer violence to nature, but were at a losse when they came to deale with a corruption, or a temptation.

1 Sam. 17. 45.

## The fourth Proposition, is,

**T**hat no Weapons but spirituall Weapons will be usefull and serviceable to the soule in fighting and combating with the Devil. This the Apostle shewes, *Wherefore take unto you. (saith he) the whole Armour of God, that yee may be able to stand in the evill day, and having done all, to stand.* So the same Apostle tels you, *That the weapons of your warfare are not carnall, but mighty through God to the casting downe of strong holds.* You have not to doe with a weak, but with a mighty enemy; and therefore you had need look to it, that your weapons are mighty, and that they cannot be, unlesse they are spirituall. Carnall Weapons have no might, nor spirit in them towards the making of a conquest upon Satan. 'Twas not *Dauids* sling nor stone, that gave him the honour and advantage of setting his feet upon *Goliath*, but his faith in the name of the Lord of Hosts. *Thou comest to me with a sword, with a spear, and with a shield; but I am come to thee in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.* He that fights against Satan, in the strength of his owne resolutions, constitution, or education, will certainly flye and fall before him; Satan will be too hard for

for such a soule, and lead him captive at his pleasure. The onely way to stand, conquer, and triumph, is still to plead, *'Tis written*, as Christ did. There is no sword, but the two-edged sword of the Spirit, that will be found to be mettle of proof, when a soule comes to engage against Satan: Therefore when you are tempted to uncleanness, plead, *'Tis written*, *Be ye holy as I am holy*. And *Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord*. If he tempts you to distrust Gods providence, and fatherly care of you, plead, *'Tis written*, *They that fear the Lord shall want nothing that is good*.

*'Tis written*, *The Lord will give grace and glory, and no good thing will he withhold from them that purely live*. If he tempts you to fear, that you shall faint, and fall and never be able to run to the end of the race that is set before you, plead, *'Tis written*, *The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger*.

*'Tis written*, *I will make an everlasting Covenant with them, that I will not turn away from them, to doe them good; but I will put my feare in their hearts, that they shall not depart from me*.

Heracles his Motto was (*A Deo victoria*)  
It is God that gives victory  
And that should be every Christians Motto.  
Mat. 4. 10.  
1 Pet. 15. 16.  
2 Cor. 5. 7.  
Chap. 7.  
Psal. 34. 9.

Psal. 84. 11.

Job 17. 9.

Jer. 32. 40.

Isa. 40. 31. 2

'Tis written, *They that wait upon the Lord, they shall renew their strength; they shall mount up with wings as Eagles, they shall run, and not be weary, and they shall walke, and not faint.* If Satan tempt you to think, that because your Sun for the present is set in a cloud, that therefore 'twill rise no more, and that the face of God will shine no more upon you? that your best dayes are now at an end, and that you must spend all your time in sorrow, and sighing? plead, 'tis written, *He will turne again, he will have compassion upon us, and cast all our sins into the depths of the sea.*

Micah 7. 19.

'Tis written, *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer.*

Isa. 54. 7.

Vers. 2.

Vers. 10.

'Tis written, *The mountaines shall depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee.*

Isa. 49. 15.

'Tis written, *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palmes of my hands, thy walls are continually before me.* If

Vers. 16.

If ever you would be too hard for Satan, and after all your assaults have your bow abide in strength, then take to you the word of God, which is *The two-edged sword of the Spirit, and the shield of faith, whereby you shall be able to quench the fiery darts of the Devill.* 'Tis not spitting at Satans name, nor crossing your selves, nor leaning to your owne resolutions, that will get you the victory.

Ephes. 6. 2.

Luther reports of Staupicinus a German Minister, that he acknowledged himselfe, that before he came to understand aright the free and powerfull grace of God, that he vowed and resolved an hundred times against some particular sin, and never could get power over it; at last he saw the reason to be his trusting to his owne resolution; therefore be skillfull in the word of righteousness, and in the actings of faith upon Christ, and his victory, and that Crown of glory that is set before you, and Satan will certainly flye from you, &c.

James 4. 7.

The

B b 4

## The fifth Proposition, is,

5 Proposition

Job 40. 15.

Revel. 9.

THAT we may read much of Satans nature and disposition, by the divers names and Epithites that are given him in the Scripture. Sometimes he is called *Behemoth*, which is *Bruta*, whereby the greatnesse and brutishnesse of the Devil is figured. Those evill spirits are sometimes called (*ἑαυτοὶ*) Accusers, for their calumnies and flanders; and (*πονοῖ*) evill ones for their malice. Satan is *Adversarius*, an adversary that troubleth and molesteth. *Abaddon* is a destroyer. They are *Tempters* for their suggestion, *Lions* for their devouring, *Dragons* for their cruelty, and *Serpents* for their subtilty; &c. As his names are, so is he; as face answers to face, so doe Satans names answer to his nature. He hath the worst names, and the worst nature of all created Creatures, &c.

## The sixth Proposition, is,

6 Proposition

THAT God will shortly tread down Satan under the Saints feet. Christ our Champion hath already won the field, and will shortly set our feet upon the necks of our spirituall enemies. Satan is a foiled Adversary, Christ hath led him captive,

tive, and triumpht over him upon the Crosse. Christ hath already overcome him and put weapons into your hands, that you may overcome him also, and set your feet upon his neck. Though Satan be a roaring Lyon, yet Christ who is the Lyon of the Tribe of *Judab*, will make Satan flye, and fall before you. Let Satan doe his worst, yet you shall have the honour and the happinesse to triumph over him. Cheer up, you precious Sons of *Sion*, for the certainty and sweetnesse of Victory, will abundantly recompence you for all the paines you have taken in making resistance against Satans temptations. The broken horns of Satan shall be Trumpets of our triumph, and the Cornets of our joy, &c.

Rem. 16. 19.  
*surripser, surripser*, from *surripere*. The Greek word signifies to break, or crush a thing to pieces. Being applied to the feet; it noteth that breaking or crushing, which is by stamping upon a thing.

(Now

(Now I shall come to)

THE  
REASONS  
OF THE  
POINT,  
AND

So draw to a close, &c.

*The first Reason, is,*

*1 Reason.*

THat their hearts may be kept in an humble, praying, watching frame. Oh! hath Satan so many Devices to en-  
snare and undoe the soules of men? How should this awaken dull, drowsie soules, and make them stand upon their watch? A Saint should be like a Seraphim, beset  
all

all over with eyes, and lights, that he may avoyd Satans snares; and stand fast in the houre of temptation.

The Lord hath in the Scripture discovered the severall snares, plots, and Devices that the Devil hath to undoe the souls of men, that so being fore-warn'd, they may be fore-arm'd, that they may be alwayes upon their Watch-tower, and hold their weapons in their hands, as the *Jewes* did in *Nehemiah's* time, &c.

### The second Reason, is,

**F**ROM that malice, envy, and enmity that is in Satan, against the soules of men. Satan is full of envy and enmity, and that makes him very studious to suite his snares and plots to the tempers, constitutions, fancies, and callings of men, that so he may make them as miserable as himselfe.

The *Russians* are so malicious, that you shall have a man hide some of his owne Goods in the house of him whom he hateth, and then accuse him for the stealth of them. So doth Satan out of malice to the soules of men, hide his Goods, his wares, as I may say, in the soules of men, and then goe and accuse them before the Lord; and a thousand thousand other wayes Satans malice, envy, and enmity puts

The Philosopher had a ball of brasse in his hand, which if he chanced to sleep with, the fall into a bason awaked him to his studies. You are wise, and know how to apply it.

### 2 Reason.

Malice cares not what it saith, or doth, so it may kill or gall.

An envious heart, and a plotting head are inseparable companions.

puts him upon, eternally to undoe the precious soules of men, &c.

*The Third Reason, is,*

*3 Reason.*

**D**rawne from that long experience that Satan hath had. He is a spirit of mighty abilities; and his abilities to lay snares before us, are mightily increased by that long standing of his; he is a spirit of above five thousand yeares standing; he hath had time enough to study all those wayes and methods, which tend most to ensnare and undoe the soules of men. And as he hath time enough, so he hath made it his whole study, his only study, his constant study, to find out snares, depths, and stratagems, to entangle and overthrow the soules of men. When he was but a young Serpent, he did easily deceive and out-wit our first Parents; but now he is growne that Old Serpent, as *John* speaks; He is as old as the world, and is growne very cunning by experience.

Gen. 3.

Revel. 12. 9.

*The fourth Reason, is,*

*4 Reason.*

**I**N judgement to the men of the world that they may stumble, and fall, and be ensnared for ever. Wicked men that withstand the offers of mercy, and despise the Spirit of grace, that will not open, though  
God

God knocks never so hard by his word and rod, by his Spirit and conscience, are given up by a hand of Justice, to be hardened, deceived, and ensnared by Satan, to their everlasting ruine: And what can be more just, then that they should be taken and charmed with Satans wiles, who have frequently refused to be charmed by the Spirit of grace, though he hath charmed never so wisely, and never so sweetly, &c.

1 Kings 22. 22.

*The fifth Reason, is,*

**T**hat the excellency and power of Gods grace may be the more illustrated and manifested, by making men able to grapple with this mighty Adversary, and that notwithstanding all the plots, devices, and stratagems of Satan; yet he will make them victorious here, and Crowne them with glory hereafter. The greater, and the subtiler the enemies of the Children of *Israel* were, the more did Divine power, wisdom and goodnesse sparkle, and shine; and that notwithstanding all their power, plots, and stratagems, &c. yet to *Canaan* he would bring them at last. When *Paul* had well weighed this, he sits downe and glories in his infirmities, and distresses, and Satans buffetings, that the power of Christ might rest upon him.

5 Reason.

1 Cor. 12.  
7, 8, 9.



THE  
USE  
OF THE  
POINT.

*Use.*

**I**F Satan hath such a world of Devices and Stratagems, to ensnare and undoe the soules of men, Then instead of wondering that so few are saved, sit down and wonder that any are saved, that any escape the snares of this cunning Fowler, who spreads his Nets, and casts forth his baits, in all places, in all cases and companies.

BUT this is not the maine thing that I intend to speak to; my maine businesse shall be, to set before you some speciall Rules and Helps against all his Devices.

*The*

## The First Help.

**I**F you would not be taken by any of Satans Devices, then walk by Rule: He that walks by Rule, walks most safely; he that walks by rule, walks most honourably; he that walks by rule, walks most sweetly. When men throw off the word, then God throwes off them, and then Satan takes them by the hand, and leads them into snares at his pleasure. He that thinks himself too good to be ruled by the word, will be found too bad to be owned by God; and if God doe not, nor will not own him, Satan will by his stratagems overthrow him. Them that keep to the rule, they shall be kept in the houre of temptation. *Because thou hast kept the word of my patience, I also will keep thee from the houre of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Prov. 12. 26.

Gal. 6. 16.

Prov. 15. 24.

Rev. 10. 3.

## The Second Help

**A**S you would not be taken with any of Satans Devices, take heed of vexing and grieving the holy Spirit of God. 'Tis the Spirit of the Lord Jesus Christ that is best able to discover Satans snares unto us; 'tis only he that can poynt out  
all

*Spiritus sanctus  
est res delicata.*

The Divine  
Spirit is a  
very tender  
thing; if you

grieve him, he  
will certainly  
grieve and  
vex your pre-  
cious soules.  
Lam. 1. 16.

Isa. 63. 10.  
Psal. 73. 2, 3.

1 Thess. 5. 19.  
Acts 2. 13.

1 John 4. 4.

all his plots, and discover all his methods, and enable men to escape those pits that he hath digged for their precious soules. Ah ! if you set that sweet and blessed spirit a mourning, that alone can secure you from Satans depths, by whom will you be secured ? Man is a weak Creature, and no way able to discover Satans snares, nor to avoid them, unlesse the Spirit of the Lord gives skill and power ; therefore whoever be grieved, be sure the Spirit be not grieved by your enormities, nor by your refusing the Cordialls and comforts that he sets before you ; nor by slighting and despising his gracious actings in others, nor by calling sincerity, hypocrisie ; faith, fancy, &c. nor by fathering those things upon the Spirit, that are the brats and fruits of your own hearts. The Spirit of the Lord is your Counsellor, your Comforter, your upholdet, your strengthner. 'Tis only the Spirit that makes a man too great for Satan to conquer. *Greater is he that is in you, then he that is in the world.*

The

## The third Help.

**I**F you would not be taken with any of Satans devices, then labour for more heavenly wisdom: Ah soules! you are much in the dark, you have but a little to that others have, and to that you might have had, had you not been wanting to your selves. There are many knowing soules, but there are but a few wise soules; there is oftentimes a great deale of knowledge, where there is but a little wisdom to improve that knowledge; knowledge without wisdom is like mettles in a blind horse, which is often an occasion of the Riders fall, and of his bones being jostled against the walls. 'Tis not the most knowing Christian, but the most wise Christian, that sees, avoids, and escapes Satans snares. *The way of life is above to the wise (saith Solomon) that he may depart from hell beneath.* Heavenly wisdom makes a man delight to flye high; and the higher any man flies, the more he is out of the reach of Satans snares; Ah soules! you had need of a great deal of heavenly wisdom, to see where, and how Satan layes his baits, and snares; and wisdom to finde out proper Remedies against his Devices, and wisdom to apply those Remedies seasonably, inwardly, and effectually.

If men could but see the faire face of wisdom with mortall eyes, they would be in love with her saith Plato.

*Sine prudentia simplicitas stultitia est, Drusius.*

Pro. 13. 24.

*Malim prudentiam guttam quam fecundioris fortunae pellegum, said Nazianzen.* A Serpents eye is a singular ornament in a doves head.

effectually to your owne hearts, that so you may avoid the snares which that evill one hath laid for your precious souls.

### The fourth Help.

Gen. 3.

Jam. 4. 7.

**I**F you would not be taken with any of Satans devices, then make present resistance against Satans first motions; 'tis safe to resist, 'tis dangerous to dispute; *Eve* disputes, and falls in Paradise; *Job* resists, and conquers upon the dunghill. He that will play with Satans bait, will quickly be taken with Satans hook. The promise of conquest is made over to resisting, not to disputing; *Resist the Devill, and he shall flie from you.* Ah soules! were you better at resisting, then at disputing (though happily you are not very expert at either) your temptations would be fewer, and your strength to stand would be greater then now it is, &c.

### The Fifth Help.

Ephes. 6. 12

**I**F you would not be taken with any of Satans Devices, then labour to be filled with the Spirit; the Spirit of the Lord is a Spirit of light and power, and what can a soule doe without light & power against Spiritual wickednesses in high places. 'Tis not enough that you have the Spirit,

Spirit, but you must be filled with the Spirit, or else ( Satan ) that evill spirit will be too hard for you, and his plots will prosper against you. That's a sweet word of the Apostle, *be filled with the Spirit*, i.e. labour for abundance of the Spirit; he that thinks he hath enough of the holy Spirit, will quickly find himselfe vanquished by the evill spirit. Satan hath his snares to take you in prosperity and adversity, in health and sicknes, in strength and weaknes, when you are alone, and when you are in company; when you come on to spirituall duties, and when you come off from spirituall duties, and if you are not filled with the Spirit, Satan will be too hard, and too crafty for you and will ensily, and frequently take you in his snares, and make a prey of you in spight of your soules; therefore labour more to have your hearts filled with the Spirit, then to have your heads filled with notions, your shops with wares, your chests with silver, or your bags with gold, so shall you escape the snares of this fowler, and triumph over all his plots, &c.

Ephes. 5. 18,  
wasps 23a. To  
be filled with  
the spirit, as  
the sailes of a  
ship is filled  
with wind.

Luther saith, a  
holy gluttony  
is to lay on, to  
feed hard, and  
to fetch hearty  
draughts.  
till they be e-  
ven drunke  
with loves, &  
with the a-  
bundance of  
the Spirit; &  
oh! that there  
were more of  
such holy  
gluttony in  
the world.

## The Sixth Help.

'Tis reported of Satan, that he should say thus of a learned man (*ru me semper vincis*) thou dost alwayes overcome me ; when I would exalt, & promote thee, thou keepst thy selfe in humility; and when I would throw thee downe, thou liftest up thy selfe in assurance of faith.

Psal. 25. 9.  
Ija. 57. 15.  
James 4. 6.

**I**F you would not be taken in any of Satans snares, then keep humble ; An humble heart will rather lie in the dust, then rise by wickednesse ; and sooner part with all, then the peace of a good conscience. Humility keeps the soule free from many darts of Satans casting, and snares of his spreading ; as the low shrubs are free from many violent gusts, and blasts of wind, which shake and rend the taller trees. The Devill hath least power to fasten a temptation on him, that is most humble ; he that hath a gracious measure of humility, is neither affected with Satans profers, not terrified with his threatnings. I have read of one, who seeing in a vision many snares of the Devill spread vpon the earth, he sate down, and mourned, and said in himself (*Quis pertransiet ista*) who shall pass through these ? wherunto he heard a voyce answering (*humilitas pertransiet*) humility shall ; God hath said, that *he will teach the humble, and that he will dwell with the humble, and that he will fill and satisfie the humble* ; And if the teachings of God, the in-dwellings of God, if the pourings in of God will not keepe the soule from falling into Satans snares, I do not know what

what will : And therefore as you would be happy in resisting Satan, and blessed in triumphing over Satan, and all his snares, keepe humble, I say again, keepe humble, &c.

## The Seaventh Helpe.

**I**F you would not be taken in any of Satans snares, then keep a strong, close, and constant watch ; a secure soule is already an insnared soule : That soule that will not watch against temptations, will certainly fall before the power of temptations ; Satan workes most strongly on the fancie, when the soule is drowsie. The soules security is Satans opportunity to fall upou the soule, and to spoil the soule, as *Iosbna* did the men of *Ai*. The best way to be safe and secure from all Satans assaults, is with *Nehemiah*, and the *Jews*, to watch and pray, and pray, and watch ; by this meanes they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish Disciples, what could you not watch with me one houre ? what, cannot you watch with me ? How will you then dye with me ? If you cannot endure words, how will you endure wounds, &c. Satan always keeps a crafty, and malicious

C c 3

watch,

1 Thes. 5. 6.  
We must not  
be like *Agrip-  
pas* cormouse,  
that would  
not awake, til  
cast into boy-  
ling lead, but  
effectually  
mind these  
following  
Scriptures,  
wherein this  
duty of  
watchfulnesse  
is so strictly  
enjoyed.

Mat 24. 42.  
Chap 26. 41.  
Mar. 13. 33.  
43. 35. 37.  
Luke 21. 39.

1 Cor. 16. 13.

Coloss. 4. 2.

1 Pet. 4. 7.

Revel. 3. 3.

*Anniball never rested whether he did conquer, or was conquered. 'Tis so with Satan, Learn for shame of the Devill, said blessed Lattimer, to watch, seeing the Devill is so watchfull.*

watch, seeking whom he may devour, ( *katapie* ) or whom we may drink, or sip up, as the Apostle speaks in that 1 Pet. 5. 8. Satan is very envious at our condition, that we should enjoy that Paradise out of which he is cast, and out of which he shall be for ever kept. •

Shall Satan keep a crafty watch; and shall not Christians keep a holy spirituall watch? our whole life is beset with temptations; Satan watches all opportunities to breake our peace, to wound our consciences, to lessen our comforts, to impair our graces, to slur our evidences, and to damp our assurances, &c. Oh! what need then have we to be alwayes upon our Watch-Tower, lest we be surprized by this subtle Serpent. Watchfulnessse includes a waking, a rousing up of the soule; 'Tis a continuall, carefull observing of our hearts and wayes, in all the turnings of our lives, that we still keep close to God, and his word.

Watchfulnessse is nothing else but the soul running up and downe, too and fro, busie every where; it is the heart busied and employed with diligent observation of ( *Quid inde* ) what comes from within us, and of ( *Quid unde* ) what comes from without us, and into us. Ah soules! you are no longer safe and secure, then when you are upon your watch. While

While *Antipater* kept the watch, *Alexander* was safe, and while we keep a strict watch, we are safe; a watchful soule is a soule upon the wing, a soule out of gun-shot, a soule upon a rock, a soule in a Castle, a soule above the clouds, a soule held fast in everlasting armes.

I shall conclude this seaventh head with this advice : Remember the Dragon is suble, and bites the Elephants ear, and then sucks his bloud, because he knows that to be the onely place which the Elephant cannot reach with his trunk to defend ; so our enemies are so subtrill, that they will bite us , and strike us, where they may most mischiefe us, and therefore it doth very much concerne us to stand alwayes upon our guard.

*The Eight Help.*

**I**F you would not be taken with any of Satans snares, and devices, then keep up your communion with God ; your strength to stand , and withstand Satans fiery darts, is from your communion with God ; a soule high in communion with God may be tempted, but will not easily be conquered, such a soule will fight it out to the death ; Communion with God furnisheth the soule with the greatest, and the choicest arguments to withstand

2 Cor. 6. 19.  
The words  
are very significant in the  
original, there  
are two im,  
as if God  
could never  
have neare  
enough communion with  
them.

The sea ebbs  
and flows, the  
Moon encrea-  
ses, and de-  
creases, so 'tis  
with Saints in  
their commu-  
nion with  
God.

*Plutarch* tells  
of *Eudoxus*,  
that he would  
be willing to  
be burnt up  
presently by  
the Sun, so he  
might be ad-  
mitted to  
come so near  
it, as to learne  
the nature of  
it; what  
should not  
wee be  
content to  
suffer for the  
keeping up of  
communion  
with Christ;

stand Satans temptations; Communion is the result of union; communion is a reciprocall exchange between Christ, and a gracious soule; Communion is *Jacobs* ladder, where you have Christ sweetly coming down into the soul, and the soul by divine influences sweetly ascending up to Christ. Communion with Christ is very inflaming, raising, and strengthening, while *Sampson* kept up his communion with God, no enemy could stand before him, but he goes on conquering, and to conquer; but when he was fallen in his communion with God, he quickly falls before the plots of his enemies; 'twil be so with your soules, so long as your communion with God is kept up, you will be too hard for *spirituall wickednesses in high places*; but if you fall from your communion with God, you will fall as others before the face of every temptation. *David* so long as he kept up his communion with God, he stands, and triumphs over all his enemies; but when he was fallen in his communion with God, then he falls before the enemies, that were in his own bosom, and flies before those that pursued after his life; 'tyvill be so with your souls, if you doe not keepe up your communion with God. *Job* keeps up his communion with God, and conquers Satan upon the dunghill. *Adam* looses his communion  
vvith

with God, and is conquered by Satan in Paradise. Communion with God is a shield upon land, as well as an anchor at sea, 'tis a sword to defend you, as well as a staffe to support you; therefore keep up your communion.

### The Ninth Helpe.

**I**F you would not be taken in any of Satans snares, then engage not against Satan in your own strength, but be every day drawing new vertue, and strength from the Lord Jesus. Certainly, that soule that engages against any old or new temptation, without new strength, new influences from on high, will fall before the power of the temptation; you may see this in *Peter*, he rested upon some old received strength (*Though all men should deny thee, yet will not I*) and therefore he falls sadly before a new temptation; he curses, and swears, and denies him thrice, that had thrice appeared gloriously to him; Ah soules! when the snare is spread, look up to Jesus Christ, who is lifted up in the Gospell, as the brazen Serpent was in the wilderness, and say to him, Dear Lord, here is a new snare laid to catch my soule, and grace formerly received without fresh supplies from thy blessed bosome, will not deliver me from this snare; oh! give me  
new

That is a remarkable saying of *Moses*, *Exod. 15.*  
God is fortifying me, and  
*Laus mea*, and  
*salus mea*, my strength. and my praise, and my salvation, all in the abstract.  
*Mar. 16.*

'Tis but look up, and live  
look unto me  
and be saved  
from the ends  
of the earth,  
*Isa. 45. 22.*

John 11. 5.  
*ne seorsim a me,*  
 separate from  
 me, or apart  
 from me, ye  
 can doe no-  
 thing.

new strength, new power, new influences,  
 new measures of grace, that so I may escape  
 this snare. Ah soules! remember this,  
 that your strength to stand, and overcome,  
 must not be expected from graces recei-  
 ved, but from the fresh, and renewed influ-  
 ences of Heaven; you must leane more  
 upon Christ then upon your duties, you  
 must leane more upon Christ, then upon  
 spirituall tast and discoveries; you must  
 leane more upon Christ, then upon your  
 graces, or else Satan will lead you into  
 captivity, &c.

### The Tenth Help.

*St. Cyprianus*  
*Magnus* It was  
 spoken, *Caro*  
*homo plus cum*  
*Deo quam cum*  
*hominibus lo-*  
*quitur*, that he  
 spoke more  
 with God  
 then with  
 men; ah! that  
 I could say so  
 of the Chri-  
 stians in our  
 dayes.

**I**F you would not be taken in any of Sa-  
 tans snares, then be much in prayer;  
 prayer is a shelter to the soule, a sacrifice  
 to God, and a scourge to the Devill;  
*Dauids* heart was oft more out of tune,  
 then his Harp; he prayes, and then, in  
 spight of the Devill, cries, *returne unto thy*  
*rest oh my soule.* Prayer is (*Porta caeli,*  
*clavis Paradisi*) the gate of Heaven, a  
 key to let us in to Paradise; there is no-  
 thing that renders plots fruitlesse like  
 prayer, therefore saith Christ, *watch and*  
*pray, that yee enter not into temptation;* you  
 must watch and pray, and pray, and watch,  
 if you would not enter into temptation.  
 When *Sennacherib* and *Haman* had laid  
 plots.

# *The Use of the Point.*

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plots and snares to have destroyed the  
*Jews*, they prayed, and their souls were  
 delivered, and *Sennatherib* and *Haman*  
 destroyed. *David* had many snares laid  
 for him, and this puts him upon prayer;  
*Keep me (saith he) from the snare which they*  
*have laid for me, and the grins of the work-*  
*ers of iniquity. Let the wicked fall into*  
*their owne nets, whilst that I escape. The*  
*prond saith he, hath hid a snare for me, and*  
*cords, they have spread a net by the way side,*  
*they have set grins for me, Selah. I said*  
*unto the Lord, thou art my God, heare the*  
*voyce of my supplication oh Lord. Saul and*  
*many others had laid snares for David,*  
 and this puts him upon prayer, and so the  
 snares are broken, and he is delivered;  
 ah soules! take words to your selves, and  
 tell God that Satan hath spread his snares  
 in all places, and in all companies; tell  
 God that he digs deep, and that he hath  
 plot upon plot, and device upon device,  
 and all to undo you; tell God, that you  
 have neither skill, nor power to escape his  
 snares; tell God, that 'tis a work too  
 high, and too hard for any created crea-  
 ture to work your deliverance, unlesse he  
 puts under his own everlasting arms; tell  
 God how his honour is engaged to stand  
 by you, and to bring you off, that you be  
 not ruin'd by his plots; tell God how the  
 wicked would triumph, if you should fall  
 into

*Psal. 141. 9.*  
 10.

*Psal. 140. 5. 6.*

*Nunquam ob-*  
*te, absque re-*  
*cedo, Bern.*  
*Oh Lord, saith*  
*he, I never go*  
*away from*  
*thee, without*  
*thee.*

Let us saith  
*Basil*, with a  
 holy impu-  
 dence, make  
 God ashamed  
 that he can-  
 not looke in  
 in the face, if  
 he do deny  
 our impo-  
 nity. *Jacob*  
 like, I will not  
 let thee go,  
 unlesse thou  
 blisse me.

into Satans snares; tell God of the love of Christ, of the blood of Christ, and of the intercession of Christ for you, that a way may be found for your escape; tell God, if he will make it his honour to save you from falling into Satans snares, you will make it your glory to speak of his goodnesse, and to live out his kindenesse. Christians must doe as *Dedalus*, that when he could not escape by a way upon earth, went by a way of heaven, and that is, the way of prayer, which is the onely way left to escape Satans snares, &c.

Use.

Psalm 103. 1,

Psalm 144. 6.

**T**He next Use is a use of thankfulnesse, to those that escape Satans snares, that are not take by him at his will; ah Christians! it stands you upon with that Princely Prophet *David*, to call upon your soules, and say, *blesse the Lord oh our soules, and all that is within us, blesse his holy name; Blesse the Lord oh our soules, and forget not all his benefitts; who hath not given us to be a prey to Satan, and to be ensnared by those snares that he hath laid for our soules; the sence of this great favour did work up Davids heart to praises; Blessed be the Lord (saith he) who hath not given us a prey to their teeth, our soule is escaped as a bird out of the snares of the Fowlers, the snare is broken, and we are escaped: Ah Christians! Remember, that the*

The greatest part of the world, yea, the greatest part of Professors are taken in Satans snares; can you think seriously of this, and not blush to be unthankfull; what are you better then others? and what have you deserved of God, or done for God more then others, that you should by the help of a Divine hand escape the snares, when others are taken, and held in the snares of the Devill, and their eternall overthrow, &c.

Will you be thankfull for the escaping the snares that men spread for your lives, or estats, &c? and will you not be much more thankfull for escaping those snares that Satan hath laid for your precious soules?

Remember this, that deliverance from Satans snares doth carrie with it the clearest, and the greatest evidence of the soule and heart of God to be towards. Many a man by a common hand of Providence escapes many a snare that man hath laid for him, but yet escapes not the snares that Satan hath laid for him. *Saul*, and *Indas*, and *Demas*, doubtless escaped many snares, that men had laid for them, but none of them escaped the snares that the Devil had laid for them. Many men are lifted up above the snares of men, by a common hand of providence, that are left to fall into the snares of the Devill; by a hand of Justice,

The Ancients use to say, *in gratum dixit omnia dixit* say a man is unthankfull, and say he is any thing. Psal 71. 14. I will yet praise thee more & more, in the Originall 'tis I will adde to thy praise.

The Stork is said to leave one of her young ones where she hatcheth them; and the Elephant to turn up the first sprig toward Heaven, when he cometh to seed, out of some instinct of gratitude; ah soules! that these may not bear witness against you in the day of Christ,

Justice ; your deliverance from Satans snares is a fruit of speciall love ; can you thus look upon it, and not be thankfull, oh precious soules ? I judge not.

Use.

*Aulin wished that he might have scene 3. things. Roms flourishing, Paul preaching, & Christ conversing with men up on the earth. Bede comes after, & correcting this last wish, saith, yea, but let us see the King in his beauty, Christ in his heavenly Kingdome.*

The last Use of this point is to bespeak Christians to long to be at home ; oh ! long to be in the bosome of Christ, long to be in the Land of *Canaan* ; for this world, this wildernesse is full of snares, and all employments are full of snares ; and all enjoyments are full of snares ; in civill things, Satan hath his snares to entrap us and in all spirituall things, Satan hath his snares to catch us. All places are full of snares, City and Countrey, shop, and Closet, Sea, and Land, and all our mercies are surrounded with snares ; there are snares about our tables, and snares about our beds, &c. yea, Satan is so powerfull, and subtil, that he will oftentimes make our greatest, nearest, and dearest mercies to become our greatest snares ; sometimes he will make the wife that lies in the bosome, to be a snare to a man, as *Sampsons* was, and as *Jobs* was ; sometimes he will make the child to be a snare, as *Absolom* was, and *Eliets* sons were ; and sometimes he will make the servant to be a snare, as *Joseph* was to his Mistresse ; ah soules ! Satan is so cunning, and artificiall, that he can turne your cups into snares, and your cloths into snares, and your houses

houses into snares, and your gardens into snares, and all your recreations into snares, &c. And oh! how should the consideration of these things work all your soules to say with the Church, *Make hast my beloved, and be like to a Roe, or a young Hart upon the mountaines of spices, and to love, and look, and long for the coming of Christ*; shall the espoused Maid long for the marriage day? the servant for his freedom? the captive for his ransome? the Traveller for his Inn? the mariner for his Harbour? and shall not the people of the Lord long much more to be in the bosome of Christ? there being nothing below the bosome of Christ, that is not surrounded with Satans snares.

What *Paul* once spake of bonds and afflictions, that they attended him in every place; that may all the Saints say of Satans snares, that they attend them in every place, which should couse them to cry out (*migremus hinc migremus hinc*) let us goe hence, let us go hence; and to say with *Monica*, *Austins* mother, \* what do we here? why depart we not hence? why flie we no swifter? Ah soules! till you are taken upinto the bosom of Christ, your comforts will not be full, pure, and constant til then; Satan will still be thumping of you, and spreading snares to intangle you, therefore you should alwayes be

Cast. 8. ult.

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Serabb doll  
flie away  
speedily my  
beloved.

Phil. 3. 23.

a Cor. 1. 2. 4.

Acts 20. 23.

\* *Quid hic facimus? cur non eximus? cur gramus? cur non hinc itamus?*

Rev. 22. 20.

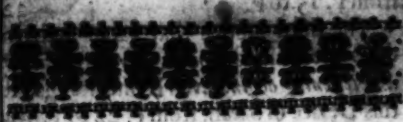
It is as easie,  
to compass  
the Heavens  
with a span,  
and contain  
the Sea in a  
nut shell, as to  
relate fully  
Christs excel-  
lencies, or  
heavens hap-  
pinesse,

be crying out with the Church, *Comme Lord Iesus*. Is not Christ the star of *Jacob*, that giveth light to them that are in darknesse? that Prince of peace, who brings the Olive-branch of Peace to soules that are perplexed? Is not the greatest worth and wealth in him? Is not the petty excellencies and perfections of all created creatures epitomized in him? Is not he the Crown of Crowns, the glory of glories, and the Heaven of Heavens? Oh then! be still a longing after a full, cleare, and constant enjoyment of Christ in Heaven; for till then, Satan will still have plots and designs upon you; he acts by an untired power, and will never let you rest, till you are taken up to an everlasting rest in the bosome of Christ.



F I N I S.





A  
**TABLE**  
Shewing the Principall things  
in this  
**TREATISE**

**T**HE words *Opened*, and the  
Point *Proved*, from Page 1. to  
Page 7  
In the next place is shewed,  
*The severall Devices that Satan hath to*  
*draw soules to sin.*  
Satan's first Device to draw the soule to  
sin, is, *To present the baite, and hide the*  
*hook.* Four Remedies against this Device,  
from Page 7 to Page 15  
His second Device to draw the soule to  
sin, is, *By painting sin with vertues co-*  
*lours.* Four Remedies against this Device,  
from Page 15 to Page 23

## The Table.

from P. 15 to P.

22

The third Device that Satan hath to draw the soule to sin, is, *By extenuating and lessning of sin.* Seven Remedies against this Device of Satan; from P. 22 to P. 34

The fourth Device that Satan hath to draw the soule to sin, is, *By presenting to the soule the best mens sins, and by hiding from the soule their virtues.* Four Remedies against this Device of Satan, from P. 34. to P.

42

The fifth Device that Satan hath to draw the soule to sin, is, *By presenting God to the soule, as one made up all of mercy.* Five Remedies against this Device, from P. 42. to P.

52

The sixth Device that Satan hath to draw the soul to sin, is, *By perswading the soul, that the work of Repentance is an easie work.* Six Remedies against this Device, from P. 52 to

69

The seventh Device that Satan hath to draw the soule to sin, is, *By making the soule bold to venture upon the occasions of sin.* Four Remedies against this Device, from P. 69 to P.

78

The eighth Device that Satan hath to draw the soule to sin, is, *By presenting to the soule the outward mercies that vaine men enjoy, and the outward miseries that they are freed from, whilst they have walked in the wayes of sin.* Eight Remedies against

against

## The Table.

against this Device, from P. 78 to P. 93

The ninth Device that Satan hath to draw the soule to sin, is, *By presenting to the soule the crosses, the losses, reproaches, sorrowes and sufferings that daily attend those that walke in the wayes of holinesse.*

Seven Remedies against this Device, from P. 93 to P. 109

The tenth Device that Satan hath to draw the soules of men to sin, is, *By working them to be frequent in comparing themselves and their wayes with those that are reputed to be worse then themselves.* Three Remedies against this Device, from P. 109 to 114

The eleventh Device that Satan hath to draw the soule to sin, is, *By polluting and defiling the soules and judgements of men with such dangerous errors, that doe in their proper tendency tend to carry the soules of men to all loosenesse and wickednes.* Seven Remedies against this Device, from P. 114 to P. 126

The twelfth Device that Satan hath to draw the soule to sin, is, *To worke it to affect wicked company.* Four Remedies against this Device, from P. 126 to 131

Secondly, As Satan hath his severall Devices to draw soules to sin, so he hath his severall Devices to keepe soules from holy duties, to keep them

## The Table.

off from Religious services, and they are these that follow.

The first Device that Satan hath to draw soules from holy duties, and to keep them off from Religious services, is, *By presenting the world in such a dresse, and in such a garbe to the soule, as to ensnare the soule, and to win upon the affections of the soule.* He presents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. Eight Remedies against this Device, from P. 131

149

The second Device that Satan hath to draw soules from the Ordinances, or holy duties, is, *By presenting to them the dangers, the losses, and the sufferings that doe attend the performance of such and such Religious services.* Five Remedies against this Device, from P. 149 to

158

The third Device that Satan hath to draw soules from holy duties, and to keep them off from Religious services, is, *By presenting to the soule the difficulty of performing them.* Five Remedies against this Device, from P. 158 to

165

The fourth Device that Satan hath to draw the soule off from holy exercises, from Religious exercises, is, *By working them so make false inferences from those blessed and glorious things that Christ hath done.* Five Remedies against this Device,

from

## The Table.

from P. 165 to

174

The fifth Device that Satan hath to draw soules off from Religious services, and to keep soules off from holy and heavenly performances, is, *By presenting to them the paucity and poverty of those that walke in the wayes of God.* Six Remedies against this Device, from P. 174. to

184

The sixth Device that Satan hath to keep soules off from Religious services, is, *By presenting before them the examples of the greatest part of the world, that walke in the wayes of their owne hearts, and that make light and flight of the wayes of God.* Three Remedies against this Device, from P. 184 to P.

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The seventh Device that Satan hath to keep soules from holy and heavenly services, is, *By casting in a multitude of vaine thoughts whilst the soule is in waiting on God.* Six Remedies against this Device, from P. 187 to

195

The eighth Device of Satan to keepe soules from holy and heavenly services, is, *By working them to rest in their holy performances.* Four Remedies against this Device, from P. 195 to P.

200

In the third place is shewed the severall Devices hath to keep soules in a sad, doubting and questioning condition.

D d s

tion.

## The Table.

tion, and they are these that follow.

The first Device that Satan hath to keep soules in a sad, doubting, and questioning condition, is, *By causing them to pore more, and mind more their sins, then their Saviour.* Six Remedies against this Device, from P. 200 to P. 209

The second Device that Satan hath to keep soules in a sad, doubting, and questioning condition, is, *By working them to make false definitions of their graces.* Four Remedies against this Device, from P. 209 to 216

The third Device that Satan hath to keep soules in a sad, doubting, and questioning condition, is, *By working the soule to make inferences from the crosse actions of providence.* Four Remedies against this Device, from P. 216. to P. 221

The fourth Device that Satan hath to keep poore soules in a sad, doubting, and questioning condition, is, *By suggesting that their graces are not true, but counterfeit.* Two Remedies against this; and in the handling of the two Remedies, ten differences are shewed betwixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace, from P. 221. to P. 233

The fifth Device that Satan hath to keep soules in a sad, doubting, and questioning condition, is, *By suggesting to them,*

## The Table.

them; that that consisteth that is in them, is  
not a consisteth that is only in Saints, but  
such a consisteth that is to be found in the  
hearts of hypocrites and prophane soules.  
Six Remedies against this Device, from  
P. 233 to P. 241

The sixth Device that Satan hath to  
keep poor soules in a sad, doubting, and  
questioning condition, is *By suggesting to  
the soule, that certainly the condition of the  
soule is not good, because the soule cannot  
joy and rejoyce in Christ, as once it could.*  
Five Remedies against this Device, from  
P. 241 to P. 247

The seventh Device that Satan hath to  
keep poore soules in a sad doubting and  
questioning condition, is *By suggesting to  
the soule that often relapses into the same sin  
which formerly he hath pursued with particu-  
lar sorrow, grief, shame, and teares, and  
prayed and resolved against.* Six Remedies  
against this Device, from P. 247 to P. 256

The eighth Device that Satan hath to  
keep poor soules in a sad doubting and  
questioning condition, is *By perswading  
them that their estate is not good, their hearts  
are not upright, their graces are not sound,  
because they are so followed vexed and tor-  
mented with temptations.* Severall Remed-  
ies against this Device, from P. 256 to  
P. 266

## The Table.

In the fourth place is shewed the several wayes and Devices that Satan hath to destroy all sorts and ranks of men in the world.

First, He hath his Devices to destroy the Great and Honourable of the Earth, and that

First, By working them to make it their businesse to seek how to greater themselves, to enrich themselves, to secure themselves.

Six Remedies against this Device, from P. 266 to 279

The second grand Device that Satan hath to destroy the great and honourable of the earth, is, By engaging them against the people of the most high. Four Remedies against this Device, from P. 279 to 286

Secondly, Satan hath his Devices to destroy the learned, and the wise, and that sometimes By working them to pride themselves in their parts and abilities, and to rest upon, and make light and slight of those that want their parts and abilities, though they exceed them in grace and holiness. Four Remedies against this device, from 286 to 292

Thirdly, Satan hath his Devices to enscare and destroy the Saints, and that By working them first to be strange, and then to be bitter and jealous, and then to divide. Twelve Remedies against this Device, from P. 292 to 314.

Fourthly, Satan hath his Devices to destroy

## The Table

stroy poor ignorant soules, and that sometimes *By drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge.* Four Remedies against this Device, from P. 314 to 318

An Appendix touching five more severall Devices that Satan hath to *Keep poor soules from believing in Christ, from receiving, from embracing, from resting, leaning or relying upon Christ for everlasting happiness and blessednesse according to the Gospel.* And Remedies against those Devices, from P. 318 to 349

To this third Impression is added, *Some Characters of false Teachers, by whom Satan labours to delude poor soules,* from P. 349 to 357

To prevent some Objections, six *Propositions or Conclusions* concerning Satan and his Devices are laid down, from P. 357 to 370

Five *Reasons* of the Point are laid down, from P. 370 to 374

Lastly, several sweet and profitable *Uses* of the Point, from P. 374 to the end of the Book.

Of several others that have been written, and the other works of the Author, and the order of his works, there is a large and full Catalogue, to which the Reader is referred.

Imprimatur,  
JOSEPH CARYLE

## The Stationer

T O

## The Reader.



**S** Hristian Reader, I thought good to present to thy view, this Letter following, which came to my hands, being sent from one in Devonshire, to his Brother in London, returning him much thanks for this Book, and declaring the great benefit he received by it, and the comfortable effects it wrought upon him, (and I may say, not upon him onely; for I have heard of severall others that have respected much profit and comfort from it, and the other works of this Authors lately published,) through the Lords blessing, to whom be ascribed all the glory. I was induced

ced to publish it, that so others  
may be encouraged, to a more se-  
rious perusal of this, and other  
solid practicall Divinity-Books,  
which may tend to their eternall  
welfare. So farewell.

J. H.

A true Copy of the LETTER  
above mentioned.

BROTHER;

**T**hanks you most kindly  
for that Booke of Ma-  
ster Brooke's Precious  
Remedies, you sent me,  
and I thinke I can never recompence  
you in a better manner, then to ac-  
quaint you with what benefit I have  
received by it; for it was a great awa-  
kening of me, to see in what a lost con-  
dition I was without Christ; and how  
many wayes Satan had deceived me,  
in making me delay my carefull pro-  
viding for Eternity. Brother, I was  
made within these few weeks, so sen-  
sible

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fible of my condition, that for a week  
space I was almost ready to despaire of  
Gods mercy: I was sore troubled that  
I had sinned so much against the mer-  
cy of the Lord, who had afforded me  
so much means of grace, and followed  
me with convictions, wooing and in-  
treating me by his Messengers, for ma-  
ny years, which made me thinke that  
my day of grace was past: But since  
praised be the Lord, who hath com-  
forted me: And now I see that there  
is yet a doore of hope open for me,  
which hath brought me to such a great  
change in the very thoughts of my  
heart, that I would not exchange for  
the whole World: Brother, Let your  
prayers and the prayers of Gods people  
be, that the Lord would increase and  
strengthen his grace in me, for I am as  
a new borne Babe, desiring the sincere  
milke of the word that I may grow  
thereby. And I would gladly have more  
acquaintance with the Lords people.  
Brother, My prayer shall be to the  
Lord for you, that you may grow more  
and more in grace, and in the know-  
ledge

ledge of our Lord and Saviour Je-  
Christ, and so I rest

Tiverton,  
March.  
1655.

Yours in all brotherly  
love and affections  
till death.

L. M. A.

**T**Here are two other Bookes  
lately published by Master  
Thomas Brookes, entituled

*Heaven on Earth, or A serious Dis-  
course touching a well-grounded Assu-  
rance of mens everlasting happinesse  
and blessednesse. Discovering the  
Nature of Assurance, the possibi-  
lity of attaining it, the Causes,  
Springs, and Degrees of it, with  
the resolution of severall weighty  
Questions, from Rom. 8. 32, 33, 34.*

*And The Unsearchable Riches of  
Christ, or Meats for Strong men, and  
Milk for Babes. In 22 Sermons on  
Epbes. 3. 8. Printed for John Han-  
cock to be sold at the first Shop in  
Ropes-head-Alley, neare the Ex-  
change. 1656.*

Other

Other Books Printed, and sold by bin

A Book of Short-writing, the most easie, exact, and speedy method, with a School-master to explain it, by *Theophilus Medcalf*.

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A Copy-Book teaching to write several hands.

A Treatise of Christs personall Reigne on Earth one thousand years, by *Mr. Robert Maton*, shewing the manner and beginning of his Reigne. 4<sup>o</sup>.

The Covenant of Gods free Grace unfolded, by that worthy Minister, *Mr. John Cotton*, of *N. E.* 4<sup>o</sup>.

A Description of the State of Great Britain, written eleven hundred years since by that famous Author *Gildas*, treating of its Scituation, Disobedience, Subjection, Religion, &c. 12<sup>o</sup>.

*Spiritual Intervalls*, or the soules Exercise, in Meditations on severall occasions, written by *Laurel Reynold*. 12<sup>o</sup>.

*States Policy*, written by *Robert Spence*, setting forth Rules of Civil Government.

A Sermon Preached before the Parliament (1645) by *Mr. Samuel*

...ed, The Ruine of the Antient  
... of Civil War.

...ent Strategem, or the Devils Coun-  
cil-Councel discovered: Showing a  
... way to end Controversies in matters of  
Religion; written by *Jacobs Accursius*  
Translated into English 1608. 4<sup>o</sup>.

The New Creature, with brief de-  
scription of the severall marks and charac-  
ters thereof, by *Richard Bartlet*, 1608. 2<sup>o</sup>.

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*Christian Reader;* —

**B**E pleased to passe by of course  
some mistakes in pointing,  
and some lesser literall faults, and  
to correct with thy pen grosser  
Errata's before thou read'st the  
Book, as being occasioned by the  
Authors absence from the Presse.

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*F A X I S.*

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